Catech. 663

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THE PRINCIPLES OF THE Christian Religion EXPLAINED:

In a BRIEF

COMMENTARY UPON THE *Church-Catechism.*

By the most Reverend Father in GOD,

WILLIAM, Wake.

Lord Arch-Bishop of *Canterbury*.

The Fifth Edition Corrected.

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BIBLIOTHECA
REGIA
MONACENSIS.

To the Reverend the

ARCHDEACONS,

And the Reſt of the

CLERGY,

OF THE

DIOCESE of *LINCOLN*.

My Reverend Brethren,

THE following *Catechiſm*, compoſed and publiſhed ſome Years ago for the Uſe of my *Pariſh*; is now, at your Requeſt, and by your Encouragement, Reprinted for the Benefit of my *Dioceſe*: And I make no doubt but that, through the Bleſſing of God upon your pious Endeavours, it will help to propagate a more perfect Knowledge of the *Doctrine* of *Chriſt*, in all the parts of it.

It was with this ſort of *Inſtruction* that that great and wiſe Miniſter, the Lord *Cromwell*, began, as the moſt likely means to bring on the *Reformation*, ſo much deſired by all Good Men: And though what he required went no farther than to teach

[a] See his Injunctions, *An.* 1536. Reg^r. *Cranmer.* fol. 97. and 99.

first the *Parents*, and *Masters* themselves, and by them their *Children* and *Servants*, the *Creed*, the *Lord's Prayer*, and the *Ten Commandments*; yet was this a good Beginning, and even more than many of the *Clergy* themselves, in those Days, were very well able to expound to them.

Hence it was, that about eleven Years after, [b] King *Edward* the *Sixth* found it necessary to repeat the very same Order in his *Injunctions*: "That every *Holiday* when "there was no *Sermon*, the *Parsons* and "*Vicars* in their several Churches should, "immediately after the *Gospel*, openly and "plainly recite to their Parishioners, the "*Pater-Noster*, the *Creed*, and the *Ten Com-*"*mandments* in *English*, to the intent the "People might learn the same; exhorting "all Parents and Housholders to teach their "Children and Servants the same, as they "are bound by the Law of God, and in Con-"science, to do". For their better doing whereof, when the Service-Book was *compiled about two Years after*, a *Catechism* was also inserted into it; and the [c] *Curate* enjoined, "every Sixth Week, at the least, to teach and "declare the *Catechism*, according to the "*Book* of the same".

[b] *Edw.* VI[th] Injunctions *An.* 1547.

[c] Bp. *Burnet's* Hist. of the Reformat. Vol. II. Append. p. 165.

We are told, indeed, that [d] Archbishop *Cranmer* had Himself, the Year before, *An.* 1548. drawn up a *Catechism* for the Instruction of young Persons in the Grounds of the *Christian Religion*; and, in his Dedication of

[d] See Hist. ibid. p. 71.

it

it to the King, complained very much of the Neglect of *Catechizing* in former times: But yet ſtill this Work continued in the ſame State; nor was any thing more done in it by *Publick Authority*, till about four Years after; when, together with the *Articles of Religion*, another [e] *Catechiſm* was compoſed, and publiſhed in *Latin*, and all *School-Maſters* enjoined by the King's Command to inſtruct their *Scholars* in it. And here I take the complete Model of our *Church-Catechiſm* to have been firſt laid: To the Explication of the *Creed*, the *Commandments*, and the *Lord's Prayer*, was added a ſhort Account of the Two *Sacraments*; and to ſome or other of theſe, whatſoever was moſt neceſſary to be known, or believed by every *Chriſtian*, was orderly, tho' briefly, reduced.

[e] *An.* 1553. *Catechiſmus brevis Chriſtianæ Diſciplinæ ſummam continens, omnibus Ludi-Magiſtris autoritate Regiâ Commendatus.*

No ſooner was the unhappy ſtop of this Exerciſe, which follow'd under Queen *Mary*'s Reign, removed by her Death, but [f] Queen *Elizabeth* returned to the ſame Order that her Brother, King *Edward* the Sixth had eſtabliſhed. She required the *Parſons* and *Vicars*, every *Holy-day*, to Recite the *Creed*, the *Lord's Prayer*, and *Ten Commandments* in *Engliſh*, that their *Pariſhioners* might both learn Themſelves, and teach their Children the ſame. And ſhe enjoin'd them every *Holy-day*, and every *Second Sunday* in the Year, to hear and inſtruct the *Youth* of their *Pariſh*, for half an Hour at leaſt, before *Evening-Prayer*, in the *Ten Commandments*, the *Articles* of the

[f] *An.* 1559. Qu. *Eliz.*'s Injunctions N. 5. 44.

Belief, and the *Lord's Prayer*; and diligently to Examine them, and teach Them the *Catechiſm*, ſet forth in the *Book* of *Publick Prayer*.

About Three Years after it was agreed by the [g] *Queen's Commiſſioners*, that beſides the *Catechiſm* for *Children* which are to be *Confirmed*, another ſomewhat longer ſhould be deviſed for *Communicants*; and a Third, in *Latin*, for *Schools*. What was done as to the former of theſe I cannot tell; but for the latter, I find that in the [h] *Convocation*, which met the next Year, ſuch a *Catechiſm* was drawn up and agreed to by the *Lower Houſe*, and brought up by the *Prolocutor* to the *Upper*. But tho' that *Synod* continued to ſit above a Month afterwards, yet it does not appear that any thing more was done in this matter, till about [i] eight years after; when Dean *Nowel* publiſh'd his *Catechiſm*, which had been before preſented to, and in good meaſure agreed upon, in that *Convocation*.

[g] *An.* 1561. *Vid.* Synod. MSS. in Col. C. C. Cantabr.

[h] *Act. Convoc.* 1562. *die Mercur.* 3 *Martii*, where it is called *Catechiſmus Puerorum*.

[i] Both his larger and leſſer Catechiſms were publiſh'd *An.* 1570.

It would be too tedious to mention all the following *Orders* which were made, as well by the *Biſhops* and *Clergy*, in their *Synods*; as by our ſucceeding *Princes*, and even by the *Parliament* itſelf, for the diligent Diſcharge of this neceſſary Duty. How ſtrictly the *Miniſters* were enjoined to inſtruct the *younger Perſons* of their *Pariſhes* in their *Catechiſm*; and *Parents* and *Maſters* required to ſend their *Children* and *Servants* to be inſtructed by

by them. By the [k] *Conſtitutions* of 1571, every Rector and Vicar was obliged upon every *Sunday* and *Holy-day*, to ſpend two Hours after Dinner in this Work: And leſt their *Pariſhioners* ſhould neglect to attend it; it was order'd; That no one ſhould come to the *Holy Communion*, or *Anſwer* for a *Child* in *Baptiſm*, or *contract Marriage*, who had not firſt learned the *Catechiſm*, ſo as to be able readily to anſwer to all the Parts of it.

[k] Sparr. Collect. pag. 233.

This was reinforced in the [l] *Synod* of 1575, and confirmed, as the other before had been, by the *Queen's Authority*: And when Archbiſhop *Whitgift* underſtood that this profitable Exerciſe began, nevertheleſs, to be too much neglected both by the *Miniſters*, and *People*; He not only Remonſtrated to his *Suffragans* the ſad Effects of it, but earneſtly exhorted and required [m] them *In the Fear of God, according to their Paſtoral Care, and for the Duty which they owed both to God and his Church, to give ſtreight Charge* to Both; and to ſee that the *Children*, and other *Ignorant Perſons* were duly inſtructed and examined in their *Catechiſm*, as by the *Orders* of the *Church* they ought to be.

[l] Append. to my State of the Church, p. 231.

[m] *An.* 1591. Regr. *Whitgift.* Vol. i. fol. 181.

I ſhall not need to tell you, how this Matter was ſettled by the [n] *Canons of* 1604: Only with regard to the *Miniſters Obligation*, I muſt obſerve, that to ſecure his Care in this Particular, the firſt Neglect was, upon Complaint, decreed to be an *Admonition* from the

[n] See Can. lix.

Biſhop, with a *ſharp Reproof*; the *Second Suſpenſion*; and the *Third Excommunication*.

[o] *An.* 1661. See the Rubrick before the Church-Catechiſm.

'Tis true, upon the laſt [o] Reviſion of the Book of *Common Prayer*, there is ſome Change made as to the *Time* when this Office is to be perform'd: For whereas before, both by the *Rubrick* of our *Liturgy*, and by the *Canon* made agreeably thereunto, the *Curate* of every *Pariſh* was directed to Inſtruct and Examine the *Children* of his *Pariſh* before *Evening-Prayer* began; it is now appointed to be done in *Time of Divine Service*, immediately after the *Second Leſſon*; that ſo not only the greater number may attend upon this Office, but the whole might be performed with the greater Care, and Solemnity. But ſtill, as to the Subſtance of the Duty, it remains as it did; and both the *Curate* is oblig'd upon *Sundays* and *Holy-days*, openly to inſtruct the *Children* of his *Pariſh* in the *Church Catechiſm*; and the *Fathers*, *Mothers*, *Maſters*, and *Dames* are required to ſee that their *Children*, *Servants*, and *Apprentices*, who have not learned their *Catechiſm*, do come to be inſtructed by him. [p] If the *Miniſter* neglects his Duty, the Penalty of the *Canon*, I before mentioned, is ſtill in Force againſt him: If the *People* omit theirs, they are to be ſuſpended by the *Ordinary*; and if they ſo perſiſt by the Space of a Month, they alſo are to be *Excommunicated*.

[p] Can. lix.

How wiſe the Conſtitution of our Church in this Reſpect, as well as in its other Eſtabliſhments

bliſhments, is, it would be needleſs for me to obſerve to you. The Reaſon of the Thing it ſelf ſufficiently ſpeaks it: For as by the *Sermon* in the *Morning*, thoſe who are of *riper Years*, and better Knowledge in the Goſpel of *Chriſt*, are edified and inſtructed; ſo by teaching, and expounding, the *Catechiſm* in the *Afternoon*, the Younger, and more Ignorant, (who are not yet capable of profiting by Sermons) are inform'd and train'd up with ſuch a ſort of Learning as is ſuitable to their Age and Capacities. And yet, alas! how has this prudent and uſeful Method been ſlighted by many, and neglected by more! And inſtead of theſe *Catechetical Inſtitutions*, a *Second Sermon* been introduced for the *Afternoon*; and a new ſort of *Teachers* ſet up, under as new a Character, of *Lecturers*, to Preach it, and that (oftentimes) not ſo much to the real Benefit, as to the Fancies and Inclinations of thoſe by whom they are to be paid for it. I cannot ſay that this is altogether contrary to our *preſent Eſtabliſhment*, becauſe the laſt [q] *Act of Uniformity* has given Directions for the licenſing and allowing of them: But ſure I am it is a manifeſt Encroachment upon our good *Old Conſtitution*, which knew no ſuch Perſons, nor made any Proviſion for them. And the Reſult has been, that the *Afternoon Sermon* has almoſt quite thrown out the much better, and more profitable Exerciſe, of *Catechizing*; which has both the *Laws* of the *Realm*, and *Canons* of the *Church*,

[q] 13 Car. ii. cap. iv. § 19. &c.

on

on its ſide; whereas the other has neither: And therefore if the *One muſt* be allow'd, I think the *Other*, at leaſt, ſhould not be omitted.

And in this I ſpeak not only my own Senſe, but the Judgment of Thoſe whoſe Opinions carry Authority, as well as Weight, with Them. Such was that of [r] Archbiſhop *Sheldon*, in the Year 1672, who by the *King*'s Command required his Suffragans "To in-force the Execution of ſuch Laws, and "Conſtitutions, as enabled them to enjoin "the Uſe, and Exerciſe, of our *Church Ca-techiſm*: Of [s] Archbiſhop *Sancroft*, in the Year 1688, among whoſe ſeaſonable and wiſe *Articles*, ſent to his *Biſhops* in a very *Critical Juncture*, the fourth was this: "That they "(the *Clergy*) diligently *Catechize* the *Chil-dren*, and *Youth* of their *Pariſhes*, (as the "*Rubrick* of the *Common-Prayer-Book*, and "the Fifty-Ninth *Canon* enjoin) and ſo pre-pare them to be brought in due time to "*Confirmation*, when there ſhall be Oppor-tunity: And that they alſo, at the ſame "time, expound the Grounds of Religion, "and Common Chriſtianity, in the Method "of the *Catechiſm*, for the Inſtruction and "Benefit of the whole Pariſh; teaching them "what they are to Believe, and what to Do, "and what to Pray for; and particularly, "often and earneſtly, inculcating upon them "the Importance, and Obligation of their "*Baptiſmal* Vows". This was what that great

[r] See his Letter of that Year to the Bp. of *London*.

[s] See his Articles recommended to the Biſhops, *July* 16. 1688.

great, and good *Prelate*, thought neceſſary to recommend to the *Clergy* in the time of our utmoſt Danger, and as the beſt Means to prevent the growth of *Popery*, then breaking in, like a Torrent upon us, on every ſide. And when his late Majeſty, of Glorious Memory, had freed us from the Fear, yet ſtill He thought this Duty of ſo much Importance, as to give it a particular place in his [t] *Injunctions*, ſet forth for the better Eſtabliſhment of our *Church* in the Year 1694. And our preſent moſt Reverend *Metropolitan*, the Year following, thus prudently reconciled the Diſcharge of this Duty, with the Manners and Humours of the Times; [u] by directing his *Suffragans* to recommend it to their *Clergy*, ſince they muſt Preach (after having Examined the *Children* in their *Catechiſm*, as the *Rubrick* requires) " To Preach in the " *Afternoon* upon *Catechetical Heads*; both that " the People may be the better rooted and " grounded in the Faith, and alſo kept from " *other Aſſemblies.*

[t] Injunctions: *Anno* 1694. *n.* 14.

[u] Circular Letter: *An.* 1695.

Having thus ſhewn you what was the Foundation of that *Direction*, which I communicated to you by your *Archdeacons*, the laſt year, with Relation to this Matter; I cannot conclude without acknowledging the very great Satisfaction I have received from your Readineſs to comply with it; and the Earneſt you have given me of what I may farther expect from you in this Particular, in the large *Subſcriptions* you have made for the

Diſtri-

Diſtribution of that *Expoſition of our Church-Catechiſm* which I herewith ſend to you, among your *Pariſhioners*. May the *God* whom We All ſerve in the *Goſpel of his Son*, give his Bleſſing, both to what I have publiſh'd, and you ſhall from thence take Occaſion more fully to explain to them; that by a more perfect Knowledge of their Duty, their Faith may be eſtabliſhed; their Hearts ſanctified; their Piety improved; the *Communion* of our *Church* enlarged; and many Souls ſaved in the Day of the *Lord Jeſus*. I am,

REVEREND BRETHREN,

Your very Affectionate

Friend and Brother,

W. LINCOLN.

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THE

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PRINCIPLES

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UPON THE

Church-Catechism.

PART I.

Of the Gospel-Covenant.

SECT. I.

Of Catechizing in General.

1. Q. FROM whence is the Word *Catechism* derived?

A. From a *Greek* Word which signifies to Teach by Word of Mouth: and has been used particularly to signify such a kind of Instruction as is made by way of *Question* and *Answer*.

Luke i. 4. Acts xviii. 25. Rom. ii. 18. 1 Cor. xiv. 19. Gal. vi. 6.

2. Q. What is that you call your *Church-Catechism?*

A. It is a ſhort, but ſufficient, Inſtitution of the Principles of the Chriſtian Religion, ſet forth by Authority, and required to be learned of every Perſon, in order to his being Confirm'd by the Biſhop, and prepared both for the profitable Reading, and Hearing of God's Word, and for the worthy receiving of the Lord's Supper.

3. *Q.* What do you look upon to be the proper Subject of ſuch an Inſtitution?

Heb. v. 12. —vi. 1, 2. *A.* It ought to comprehend all ſuch things as are generally neceſſary to be known of all Perſons, in order to their due ſerving of God here, and to their being ſaved hereafter.

4. *Q.* What are thoſe things which may be accounted thus neceſſary to be known by All Chriſtians?

Heb. viii. 8. —x. 16, 17. Gen. iii. 15. *A.* They may, in general, be reduced to theſe two Heads: *viz.* 1*ſt*, The Knowledge of the Goſpel-Covenant; that is to ſay, Of the Promiſes made by God to Mankind through our Lord *Jeſus Chriſt*, and of the Conditions upon which We may become Partakers of them. And, 2*dly*, The Knowledge of the Means which God has appointed whereby to convey his Grace to Us; and thereby both to aſſiſt, and confirm Us, in the Diſcharge of our Duty to him.

[a] Heb. viii. 12. [b] Luke xi. 13. Rom. viii. 1, &c. 1 Cor. iii. 16. —vi. 11, 19. 2 Cor. i. 22. Gal. v. 16, &c. Eph. v. 9. 1 Pet. i. 22. 1 Joh. iii. 24. [c] Joh. iii. 16, 17. 1 Pet. i. 4, 5. [d] 2 Cor. vii. 10. Tit. ii. 12. Jam. v. 20. [e] 1 Jo. i. 6, 7. —ii. 3, 4, 5, 6.

5. *Q.* What are the Promiſes which God has made to Mankind, through *Jeſus Chriſt?*

A. [a] Pardon of Sins: [b] Grace to fulfil our Duty in this Life: And, upon our ſincere Performance thereof, [c] Everlaſting Salvation in the Life which is to come.

6. *Q.* What are the Conditions required of Us by God, in order to our being made Partakers of theſe Promiſes?

A. [d] A hearty Repentance of our Sins paſt: [e] A ſincere endeavour to live according to God's Commands for the time to come: And both theſe

these made perfect, by a Lively Faith in God's Mercies towards us, through *Jesus Christ*, *Jo.* iii. 16, 18. 1 *Jo.* i. 7: ii. 2.

7. *Q.* What are the Means ordained of God, whereby to convey his Grace to Us?

A. They are chiefly two: Constant Prayer to God for it, *Luke* xi. 13. And a worthy Use of the Holy Sacraments, *Mark* xvi. 16. *Acts* ii. 38. 1 *Cor.* x. 16. xi. 23, *&c.* 1 *Pet.* iii. 21.

8. *Q.* Are there not, besides these, some other Means ordain'd by God, and necessary to be made use of by Us, in order to our Salvation?

A. Yes there are; particularly the Hearing, Reading and Meditating upon his Word: The Substance of which, though it be sufficiently gather'd together, and represented to Us in our *Catechism*, yet should not that hinder us from diligently Reading of the Holy Scriptures, nor make Us neglect any other Means of Christian Instruction; but rather we should use our *Catechism* as a Help whereby to render both the Reading, and Hearing of God's Word, more plain, and profitable to Us. *Psal.* i. 2. *Jo.* v. 39. *Rom.* xx. 4. 2 *Tim.* iii. 16.

9. *Q.* Does your Church-Catechism sufficiently instruct you in all these?

A. It does: For therein both the Nature of the Christian Covenant is declared to Us, and the Conditions are set forth on which we may become Partakers of its Promises. And we are particularly Instructed, both how we ought to Pray to God; and what those Sacraments are, which are necessary to be Administred unto, and Received by All of Us.

Of the Benefits of the Gospel-Covenant.

SECT. II.

1. Q. **What is your Name?**
A. **N. or M.**
2. Q. **Who gave you this Name?**
A. **My Godfathers and Godmothers,** &c.
3. Q. What is that Name which is here demanded of you?

A. It is my Christian Name; therefore so called, because it was given to Me by my Godfathers, and Godmothers, **in my Baptism.** For as from my Natural Parents I derive the Name of my Family; so from those who were my Spiritual Parents, I take that Name which properly belongs to me as a Member of *Christ's* Church. *Gen.* xvii. 5, 15. *Gen.* xxi. 3, 4. *Luke* i. 59, 60. *Luke* ii. 21.

4. Q. Whom do you mean by your Godfathers and Godmothers?

See below; Sect. xiv.

A. I mean those Persons who became *Sureties* for me at my Baptism: And upon whose Promise there made in my Name, I was baptized, and so fœderally admitted into the Communion of *Christ*'s Church.

5. Q. Do's the Church require every One who is to be *Baptized* to have such *Sureties?*

A. It do's; and, as far as we can learn, has done so from the very *Times* of the *Apostles.*

6. Q. For what *End* has it required Them?

A. For several *Ends:* At first to be *Witnesses* to the *Church* that the Person *was Baptized*, and thereby had a *Right* to be admitted to the *Communion* of it. Afterwards, when *Children* began to be chiefly *Baptized*, who could not *answer for Themselves*, to *Promise* and *Covenant* for *Them:* And take care that when they came to Years of Discretion, they should not only be

taught what *they had done* on *their behalf*; but ſhould be ſo bred up as to be ready, by God's Grace, to make good themſelves, what their *Godfathers* and *Godmothers had* before *promiſed in their Names.*

7. *Q.* Is it the Duty of every *Godfather* and *Godmother* to take ſuch a *Care* of thoſe whom they anſwer for?

A. Yes certainly; and *our Church* do's accordingly in a very ſolemn manner *charge* them with it. And the Sum of what ſhe requires of them is this: 1*ſt*, To put thoſe for whom they have *anſwer'd* in mind, *What a ſolemn Vow, Promiſe, and Profeſſion they made by them at their Baptiſm.* 2*dly*, To take care that, as ſoon as they be able to learn, they be taught their *Catechiſm*; and inſtructed in the Nature, and Extent, as well as Importance, of *what they promiſed for them*; and of their *Obligation to fulfil it.* And in order to both theſe, 3*dly*, To call upon them to *go to Church*, to *hear Sermons*, and to *ſerve God* diligently both in *publick*, and in *private:* And if they find them negligent in any of theſe, to admoniſh and reprove them; and, in a word, to do what in them lies to engage them *carefully* to *fulfil*, what they *charitably undertook* on their behalf.

8. *Q.* But why may not all this be as well done by every one's *own Parents*, as by *Godfathers* and *Godmothers?*

A. It is, no doubt, the Duty of all Chriſtian Parents to do this. They are bound, as ſoon as conveniently they can, to *bring their Children to Baptiſm.* As ſoon as they grow up, they are bound to *inſtruct* them in *their Duty*, and to ſee that *they fulfil* it. But yet ſtill, as it is of great Advantage to every Child to have *others* concern'd to look after him beſides his *Natural Parents*, eſpecially in Matters of ſuch high Concernment;

ſo the *Analogy* of this *Sacrament* ſeems rather to require that ſome *other Perſons* ſhould *anſwer* for them: That as by *Baptiſm* we are *born again*, and by that *New Birth* contract a *New Relation*, and enter upon a *New State*; ſo we ſhould derive this *New*, and *Spiritual Birth*, from ſome *other Parents* than thoſe from whom we *received* our *Natural*. But however it is certainly more ſafe for any Child to be under the Care and Concern of *four* or *five* Perſons, than of *two* or *three*; who may both ſupply the Defects of careleſs and negligent Parents whilſt they are alive, and be inſtead of them, if they ſhould chance to die before their Children are grown up, and inſtructed to take care of themſelves.

9. *Q.* What then is to be thought of thoſe, who having been *Sureties* for *Children* at their *Baptiſm*, do afterwards take no ſuch *Care* of them?

A. They are certainly guilty of a very great Fault: * They *break their Faith* with the *Church*, which upon this *Truſt* admitted them to be *Sureties* for them at their Baptiſm. * They become in ſome meaſure, *anſwerable to God* for the *Ignorance* and *Wickedneſs* of thoſe whom they ought to have *Inſtructed*, and *Corrected*. * And they encreaſe the *Prejudices* of ſuch as are not well affected to the *Uſe* of *Sureties* in *Baptiſm*; which have little to ſupport them beſides the unhappy Obſervation of the Negligence of too many, who having taken ſuch a Sacred Truſt upon themſelves, do afterwards make but little Conſcience of fulfilling it as they ought to do.

10. *Q.* What are the Benefits which have accrued to you by your Baptiſm?

A. They are Many, and great Ones; but may, in general, be reduced to theſe three; that thereby **I was made a member of Chriſt, the Child of God, and an Inheritor of the Kingdom of Heaven.**

11. *Q.* How

11. Q. How were you hereby made a Member of Christ?

A. As I was made a [a] Member of his Mystical Body, the Church; of which Christ is the [b] Head. [a] 1 *Cor.* xii. 27. *Ye are the Body of Christ, and Members in particular.* [b] Eph. iv. 5. v. 23. *Christ is the Head of the Church.* Rom. xii. 5. Eph. i. 22, 23.

12. Q. How were you hereby made the Child of God?

A. As, by this Means, I was taken into Covenant with him; was adopted into his Family; dedicated to his Service; and entituled to his Promises. *Gal.* iii. 26, 27. *Ye are all the Children of God by Faith in Jesus Christ. For as many of you as have been Baptized into Christ, have put on Christ.* —— *And if ye be Christ's, then are ye Abraham's Seed, and Heirs according to the Promise.* See *Gal.* iv. 5, 7. *Eph.* i. 5. Jo. i. 12, 13. Heb. ii. 11, 12, 13. Rom. viii. 14, 15.

13. Q. How were you hereby made an Inheritor of the Kingdom of Heaven?

A. As, by my Baptism, I became entituled to [a] a [a] Right to it, [b] and was actually put into such a State, that if I be not wanting to my self, I shall not fail of being made Partaker of it. *Tit.* iii. 4. *&c. But after that the Kindness and Love of God our Saviour toward Man appeared, not by Works of Righteousness which we have done, but according to his Mercy, he saved us, by the washing of Regeneration, and renewing of the Holy Ghost:* —— *That being justified by his Grace, we should be made Heirs according to the Hope of Eternal Life.* 1 Pet. i. 3, *&c. Blessed be the God, and Father of our Lord Jesus Christ, who according to his abundant Mercy, hath begotten us again unto a lively Hope, by the Resurrection of Jesus Christ from the Dead; to an Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for Us.* [a] Rom. viii. 15, 17. [b] Gal. iv. 5, 7. Eph. i. 5, 11. 1 Pet. ii. 21.

14. Q. Are all, who are Baptized, made Partakers thereby of theſe Benefits?

1 Pet. i. 3, 4, 5. Gal iii. 26, 27. Heb. ii. 3. *A.* They are all, at that time, either made Partakers of them, or entituled to them. But thoſe only continue to hold their Right to theſe Privileges, who take care to fulfil their part of the Covenant which was therein made between God and them.

15. Q. Have none, but ſuch as are Baptized, a Right to theſe Benefits?

A. None have a Right to them but ſuch as are Baptized, or were ready to have been Baptized, had they had the Opportunity of Receiving that Holy Sacrament. *John* iii. 5. *Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God.* Mark xvi. 16. *He that believeth, and is baptized, ſhall be ſaved.*

[a] Jo. iii. 6. Rom. viii. 32. [b] 1 Cor. xv. 3. Gal. ii. 20. Eph. v. 2, 25. 1 Pet. ii. 24. —iii. 18. [c] Iſ. liii. 5. Rom. v. 9. 2 Cor. v. 21. Gal. iii. 13. 1 Theſ. i. 10. 1 Pet. i. 2. 1 Jo. i. 7. [d] Mat. xxv. 31, &c. Jo. xiv. 2, 3. Rom. x. 13. 1 Cor. xv. 58. Heb. ix. 15. 1 Pet. i. 4, 5. 2 Pet. i. 11.

16. Q. How come thoſe who are *Baptized* to have a *Right* to theſe *Benefits?*

A. By the gracious [a] *Promiſe* of *God*, and through the *Merits* and *Death* of our Saviour *Chriſt:* Who taking our *Nature* firſt, and then the *Guilt* of our *Sins*, upon Himſelf, [b] *Died* in our ſtead; and by ſo doing, not only delivered Us from the [c] *Puniſhment* of our *Sins*; but moreover [d] Obtained an Eternal Inheritance of Glory and Happineſs, in Heaven, for All Thoſe who ſhould *faithfully Believe in Him*, and *Live* according to his *Commands* here upon *Earth.*

SECT. III.

Of the Conditions of it on our Part; and the Obligations we lie under to fulfil Them.

1. Q. **What did your Godfathers, and Godmothers then for you?**

A. **They did promiſe and vow three things in my Name,** &c.

2. Q. What is the firſt Thing which your Godfathers

fathers and Godmothers promised in your Name?

A. **That I should Renounce the Devil, and all his Works, the Pomps, and Vanity of this Wicked World, and all the sinful Lusts of the Flesh.**

3. *Q.* What does the Renouncing of all these signify?

A. It signifies an utter forsaking of Them, And obliges me not only inwardly to detest them; but so to watch, and govern all my Outward Actions, as not to follow, nor to be led by them.

4. *Q.* Do you think that you shall be able thus to Renounce the Devil, the World, and your Own Flesh?

A. So perfectly, as I could wish, I cannot hope to do it in this present Life: Yet I trust that, by the Grace of God, I shall always from my Heart detest, and abhor them; and so order my Life, and Actions, as not to be drawn into any Evil Courses by them; nor even into the actual Commission of any very great, and voluntary Sins.

5. *Q.* What mean you by the Devil?

A. It is the common Name given in [a] Scripture to those wicked Spirits, who having rebelled against God, and being thereupon justly cast off from that Glorious State in which they were created by him; do make it their constant Business and Endeavour, to draw as many off as they can, into the same Rebellion, and thereby into the same State of Misery with themselves. 1 *Pet.* v 8. *Be sober, be vigilant, because your Adversary the Devil, as a roaring Lion, walketh about seeking whom he may devour.*

[a] Mat. xiii. 39. Luk. viii. 12. Jo. viii. 44. Eph. iv. 27. —vi. 11. 1 Tim. iii. 6, 7. Heb. ii. 14. Jam. iv. 7. 1 Jo. iii. 8. 9, 10.

6. *Q.* What are the Works of the Devil, which together with him, you, at your Baptism, promised to Renounce?

A. [a] All manner of Sin: But chiefly I comprehend, under this first Rank, those Sins which

[a] Jo. viii. 41. 44. 1 Joh. iii. 8.

either

either more immediately relate to him, or pro-
[b] Jo. viii. 44. Acts xiii. 9, 10. 1 Tim. iii. 6. Jam. iii. 14, 15. 1 Jo. v. 19, 21. ceed from his Suggestions; [b] such as Pride, Malice, Envy, Revenge, Murther, Lying, and, above all, Witchcraft, and Idolatry.

7. Q. What is the next Enemy which, at your Baptism, you promised to Renounce?

A. **This Wicked World, with all the Pomps and Vanity of it.**

8. Q. How is it that you call the World, (the Work of God's Hands) a Wicked World?

A. Not because it is in its self so, but only to shew how far, and in what respect, I am to Renounce it; namely, in all such cases in which it
Jam. iv. 4. would draw me into any Wickedness, for the sake of any thing which I desire, or enjoy, in it. Gal. i. 4. *Christ gave himself for our Sins, that he might deliver us from this present Evil World.* 1 Joh. ii. 15. *Love not the World, neither the things that are in the World: If any Man love the World, the Love of the Father is not in him.*

9. Q. What do you mean by the Pomps, and Vanity of this Wicked World?

Acts xxv. 23. *Compare* 1 Maccab. ix. 37. 1 Jo. ii. 16. *A.* They do most properly denote the vain State, Shew, and Magnificence, of such as are Great, and Rich in it; but do withal comprehend the Riches themselves which are made use of to minister to these Vanities; together with the Covetousness, Injustice, Oppression, and whatsoever other Sins, of the like kind, Men commit for the support of their Vanity, and to obtain such things as minister only to the Pomp, and Pride of Life.

10. Q. What is the Third Enemy, which your Religion engages you to Renounce?

A. **The sinful Lusts of the Flesh.**

11. Q. What do you understand by the *Sinful Lusts of the Flesh*?

A. All those sensual Desires and Inclinations whereby we are disposed to those Sins which are

in

in a peculiar manner called, in Holy Scripture, *The Works of the Flesh*; such as *Uncleanness*, *Drunkenness*, &c. See *Gal.* v. 19. *Rom.* viii. 13. *Coloss.* iii. 5. 1 *Joh.* ii. 16.

12. *Q.* What was the second thing which your Godfathers, and Godmothers, promised for you at your Baptism?

A. **That I should believe all the Articles of the Christian Faith.**

13. *Q.* Where are those Articles to be met with?

A. They are only to be found in, and believed upon the Authority of, *God's Word*: Yet have been collected into that short Summary of our Faith, which is commonly called *The Apostles Creed.* See *Part* ii.

14. *Q.* What was the Third thing which your Godfathers, and Godmothers, promised in your Name at your Baptism?

A. **That I should keep God's Holy Will and Commandments, and walk in the same all the Days of my Life.**

15. *Q.* Has there been any such Summary Collection made of *God's Commandments*, as you say there has been of the Principal *Articles* of your *Christian-Faith?*

A. Yes there hath, and that by God himself in those *Ten Commandments* which he deliver'd to the *Jews* heretofore; *Exod.* xx. and which continue no less to oblige us now. *Mat.* v. 17, *&c.* See *Part* iii.

Mat. xix. 17, 18, 19. Luk. xviii. 18, 20. Rom. xiii. 8, 9.

16. *Q.* **Dost thou not think that thou art bound to believe and do, as they have promised for thee?**

A. **Yes verily, and by God's help so I will,** &c.

17. *Q.* Upon what grounds do you think your self obliged to make good, what your Godfathers and

and Godmothers promiſed for you at your Baptiſm?

A. Upon many Accounts; but chiefly becauſe what was then tranſacted, was not only done in my Name, but for my Benefit, and Advantage: And I muſt reſolve to fulfil what they promiſed for me, or I ſhall not receive the Bleſſings, which, in conſideration thereof, God was pleaſed to make over to me. Beſides that they promis'd nothing on my behalf, but what it would otherwiſe have been my Duty as well as Intereſt, to have fulfill'd.

18. *Q.* By what means do you hope you ſhall be Able to fulfil what they promiſed for you?

Jo. vi. 44. 2 Cor. iii. 5. Phil. i. 6. —ii. 13.

A. By the *Grace of God*, which I am aſſured ſhall not be wanting to me, If I do but heartily pray to God for it, and take care to uſe it as I ought to do. Luke xi. 13. *If ye, being Evil, know how to give good Gifts unto your Children, how much more ſhall your Heavenly Father give the Holy Spirit to them that aſk him?*

19. *Q.* How are you aſſured of *God's Grace* to enable you to *Believe*, and to *Do*, what he requires of you?

Jer. xxxii. 40. Ezek. xxxvi. 25, 26, 27. 1 Jo. iii. 9. 2 Theſſ. iii. 3.

A. I am aſſured of it from hence, That by my Baptiſm I was put into a *State* of *Salvation*, which I could not have been, were I not thereby ſecure of whatſoever is needful, on God's part, to be beſtow'd upon me, in order to my *attaining* of *Salvation*, through *Jeſus Chriſt* our *Saviour*. Rom. i. 16. *The Goſpel of Chriſt is the Power of God unto Salvation to every one that Believeth.* Phil. ii. 12, 13. *Work out your own Salvation with Fear and Trembling: For it is God which worketh in you both to Will and to Do, of his good Pleaſure.*

20. *Q.* How came you to be called unto ſuch a Bleſſed *State* as this?

Jo. vi. 44. Epheſ. ii. 8. Phil. i. 29. 2 Tim. i. 9. Tit. iii. 4, 5.

A. Only by the Mercy of God, and thro' the Merits of *Jeſus Chriſt* our Saviour; and therefore I do

I do most heartily thank our Heavenly Father, that he has called me to this State of Salvation, through Jesus Christ our Saviour.

21. Q. Do you thing you shall be able still to go on, and persevere in this State?

A. It is my earnest Desire and Purpose so to do; and I trust that, by the Grace of God, I shall do so. For which cause, I will never cease to pray unto him for the continuance of his Grace; that so I may be found Faithful and Sincere in my Duty to my Life's End. 2 Thess. iii. 3. *The Lord is faithful, who shall stablish you, and keep you from Evil.* Eph. iv. 30. *Grieve not the Holy Spirit of God, whereby you are sealed unto the Day of Redemption.* Phil. i. 6. *Being confident of this very thing, That he which hath begun a good work in you, will perform it until the day of Jesus Christ.*

Jo. viii. 31. Rom. ii. 7. 1 Cor. i. 8. —xv. 58. 2 Cor. i. 22. Gal. vi. 9.

SECT. IV.

Of the Method and Means of Restoring our selves to Gods Favour after the Violation of them.

1. Q. BUT what if notwithstanding all your present Desires and Resolutions, you should chance to fall away from your Duty; and thereby put your self out of *this State of Salvation*; is there no way left for you to recover your self, and to return again to it?

A. Yes, there is; by a true *Repentance* for the Sins which I shall have Committed, and an humble *Confession* of them to God; with earnest *Prayer* for his forgiveness, through the Merits, and Intercession, of *Jesus Christ*, our Blessed Saviour and Redeemer.

Luk. xv. 7, 18, &c. 1 Jo. i. 8, 9.

2. Q. What mean you by Repentance?

A. I mean such a Conversion of a Sinner to God, whereby he is not only heartily [a] Sorry for the Evil he has done, and resolved to forsake it; [b] but

[a] 2 Cor. vii. 10.

[b]

[b] but do's actually begin to Renounce it, and to fulfil his Duty according to his Ability; with a ſtedfaſt purpoſe to continue God's faithful Servant unto his Life's End.

b Pſal. xxxii. 5. Prov. xxviii. 13. Iſa. i. 16, 17. Ezek. xviii. 21.

3. *Q.* What are the chief Acts required to ſuch a Repentance?

A. To forſake Evil, and to do Good: To turn from thoſe Sins which we Repent of; and to ſerve God by an univerſal Obedience of him, in what ſoever he has required of us.

Pſal. xxxiv. 14. Iſa. i. 16. 17.

4. *Q.* What is the firſt Step towards a true Repentance?

A. To be thoroughly Convinced of the Evil of our Ways, and heartily Sorry for it.

Pſ. xxxviii. 18.

5. *Q.* Is every kind of *Sorrow* to be look'd upon as a part of true Repentance?

A. No; there is a *Sorrow* for Sin which proceeds not from any Love of God, or Senſe of our Duty to Him; nor yet from any real Hatred of the Sins which we have committed; but merely from the Fear of God's Judgment, and of the Puniſhment which we may be likely to ſuffer for them. This is that Sorrow which is commonly called *Attrition*; and may be found in the moſt wicked Men, without ever bringing them to any true Repentance for their Sins.

2 Cor. vii. 9, 10, 11.

6. *Q.* What then is that Sorrow which leads to a true Repentance?

A. It is that Godly Sorrow which proceeds from a Senſe of our Duty, and of the Obligations we lie under to the performance of it. When we are ſorry for our Sins upon the account of our having thereby offended God; broken the Covenant of the Goſpel; and grieved the Holy Spirit which was given to us; and are therefore reſolved immediately to forſake our Sins, and never to return any more to the Commiſſion of them.

7. *Q.* How

7. Q. How is such a Sorrow to be wrought in a Sinner?

A. Only by the Grace of God, and the serious consideration of our own Estate towards him: the former to be attained by our constant Prayers for it; the latter, by accustoming our selves often to examine our Souls, and to try our Ways, by the measures of that Obedience which the Gospel of Christ requires of us.

8. Q. Do's not God make use of many other ways to bring Men to such a Sorrow?

A. God has many ways whereby to bring Sinners to Repentance. Sometimes he does it by sending some temporal Evils and Calamities upon them: Sometimes by visiting them with Terrors and Disquiets of Mind: Sometimes he calls upon them by the Outward Ministry of his Word; and sometimes by the Evils which befal Others, especially those who were their Companions in their Sins. But whatever the Occasions be which God is pleased to make use of to bring us to Repentance, it is still the Grace of his Holy Spirit, and the serious Consideration of our own wretched Estate, that must begin the Work, and produce in us that *Godly Sorrow*, which finally ends in a true *Repentance*.

9. Q. What are the chief Motives, with Respect to Our selves, that will be the most likely to engage us thus to Sorrow for our Sins?

A. The [a] Threats of God, denounced in the Holy Scriptures against Impenitent Sinners; and the [b] Promises there made of Pardon to all such as shall truly Repent, and return to their Duty, as they ought to do.

[a] Luke xiii. 3. Prov. xxviii. 13.

[b] Isa. lv. 7. Ezek. xviii. 30—xxxiii. 11.

10. Q. What is the next thing required in order to a true Repentance?

A. Confession of Sin: Not that God has any need of being informed by us of what we have done

1 Jo. i. 8, 9.

done amiſs; but to the end we may thereby both raiſe in our ſelves a greater Shame, and Sorrow for our Evil doings; and give the greater Glory to God, by a ſolemn humbling of our ſelves in Confeſſion before him.

11. Q. Is ſuch a *Confeſſion* neceſſary to our *Forgiveneſs?*

A. So neceſſary, that we have no Promiſe of any Pardon without it: Prov. xxviii. 13. *He that covereth his Sins ſhall not proſper; but whoſo confeſſeth and forſaketh them ſhall have Mercy.* 1 Joh. i. 8, 9. *If we ſay that we have no Sin, we deceive our ſelves, and the Truth is not in us. If we confeſs our Sins, he is Faithful and Juſt to forgive us our Sins, aud to cleanſe us from all Unrighteouſneſs.*

12. Q. To whom is our Confeſſion to be made?

A. Always to *God*; and in ſome certain Caſes, to Man alſo.

13. Q. What are thoſe Caſes in which we ought to confeſs our Sins to *Man*, as well as unto *God?*

A. They are eſpecially theſe three. 1. In caſe
Mat. v. 23. we have Offended, or Injured our Neighbour; and upon that account need to obtain his Pardon,
2 Cor. v. as well as God's. 2. If by any open and notorious Tranſgreſſion, we ſhall happen to have either deſerved, or, it may be, to have fallen under, the Cenſures of the Church; and ſo Confeſſion to the Church be neceſſary to reſtore us to the Peace
1 Tim. v. 20. Jam. v. 16. of it. Or, 3. If we ſhall have any private Reaſon that may move us to acquaint any Perſon with our Sins; for Advice, for Prayer, for Abſolution; or for any other the like ſpiritual Advantage, which cannot be had without it.

14. Q. What think you of that Confeſſion (commonly called *Auricular-Confeſſion*) which the *Church* of *Rome* requires, as neceſſary to Forgiveneſs?

A. I

A. I look upon it as a great and dangerous Impoſition, that has no Warrant from the Holy Scriptures; but is a Rack and Snare to the Conſciences of Good Men; and may be apt to encourage Thoſe who are evil inclin'd to commit Sin: Whilſt by the *Abſolution*, which is ſo readily given them thereupon (and the Efficacy of which is ſo highly magnified in that Church) they are taught to entertain a much leſs Opinion both of the Heinouſneſs and Danger of their Evil-Doings, and of the Eaſineſs of obtaining the Forgiveneſs of them, than either the Scripture Warrants, or their own Intereſt ſhould prompt them to admit of.

15. *Q.* Is there not ſomewhat yet required, beyond this in order to our Forgiveneſs?

A. Yes, there is; for to all this there muſt be ſuper-added an *Actual forſaking* of thoſe Sins which we *Confeſs*, and that Abſolute, and without Reſerve: So that we muſt firmly reſolve, and as much as in us lies, heartily endeavour, not to return any more to the Commiſſion of them. Prov. xxviii. 13. Iſ. lv. 7. Ezek. xxxiii. 11.

16. *Q.* But ought there not, beyond all this, ſome *Satisfaction* to be made to God, for the Sins which we have committed?

A. Yes certainly; and ſuch there has been made, by our Saviour *Chriſt* for us; who has fully ſatisfied the Juſtice of God for our Sins, and left nothing more for us to do, in that behalf. Heb. ix. 25, 26, 28. Heb. x. 12. 14. 1 Pet. ii. 24. —iii. 18. 1 Jo. i. 7.

17. *Q.* What do you then ſay to thoſe *Satisfactions*, which the Church of *Rome* teaches we our ſelves may, and ought to make, for our Sins?

A. That they are built upon a falſe Foundation; are contrary to the Goodneſs of God; and beyond the Capacity of Man.

18. *Q.* What is the Foundation upon which they are built?

A. It is this: That when God forgives us our Sins, whether upon our Own Repentance, or by

Virtue of the Prieſt's Abſolution; He remits indeed the Fault, and purges away our Guilt; and by this acquits us from the Everlaſting Puniſhment that would otherwiſe have been due to them: But yet ſtill retains us under an Obligation to ſome temporal Sufferings, either by Satisfactory Works to be done for them in this Life, or by undergoing a certain proportion of Pain for them after Death, in a Place which they call *Purgatory*.

19. *Q.* How does it appear that this Foundation is falſe and erroneous?

A. Becauſe in the firſt place, it is Abſurd to ſuppoſe, that God ſhould forgive the whole Guilt of our Sins, and yet, having done ſo, ſhould afterwards puniſh us for them: And ſecondly, It is injurious to the Sufferings and Merits of *Chriſt*, whoſe Death was a ſufficient Satisfaction for the Sins of the whole World; and has left no room either for God to require, or for us to pay, any thing more.

20. *Q.* Do's Repentance then, if it be ſincere, without any thing more, reſtore us again to our State of Grace, and reconcile us to God Almighty?

A. If it be ſincere, it does, through Faith in *Jeſus Chriſt*.

21. *Q.* Do's God allow Repentance to all Sins?

A. There is no Sin but what true Repentance waſhes away: But there may be ſome Caſes in which God may deny Us his Grace, ſo that we ſhall not be able truly to repent.

Acts ii. 37, 38. Acts xiii. 38, 39. —xvi. 30, 31.

22. *Q.* What are thoſe Caſes?

A. They may All be reduced to this one general: namely, a Wilful Abuſe, and Reſiſtance of the Divine Grace: Whether it be by a long Habit of Sinning; or by frequently acting againſt the Dictates of our own Conſciences, and the

Prov. i. 24, &c. xxviii. 14. Iſai. lxvi. 4. Jer. vii. 13. Heb. iii. 13, 15.

Motions

Motions of God's Holy Spirit: To ſay nothing of ſome Sins, which are in an Eminent manner deſtructive of the Divine Grace, ſuch as Pride, Covetouſneſs, Senſuality; but eſpecially that Sin which is expreſly called in Scripture, the *Sin againſt the Holy Ghoſt*.

Heb. vi. 6. —xii. 17. Prov, xvi. 5. Jam. iv. 6. 1 Pet. v. 5. Pſal. x. 3. 1 Cor. v. 11. —vi. 10. Eph. v. 5.

23. *Q.* What is meant by that *Sin?*

A. I ſuppoſe it to have been the particular Sin of the Jews heretofore, in not only obſtinately refuſing to receive our Bleſſed Lord for their Meſſiah, after ſufficient Proofs given by him to convince Them that he was ſo; but aſcribing thoſe Miracles which he wrought in proof of his Divine Authority to the Help of the Devil, when at the ſame time they either were abundantly convinced, or, but for their own Fault, might have been, that He did Them by the Power of God. *Mat.* xii. 31. Comp. *Mark* iii. 28. *Luke* xii. 10.

Jo. v. 44. —ix. 16, 30. &c.

24. *Q.* Do you look upon this Sin to have ſo wholly belonged to thoſe Men, as not to be capable of being committed by Any Now?

A. That very Sin, which in Scripture is ſo called, cannot now be committed, becauſe *Chriſt* is not now upon Earth, nor have we therefore any Occaſion given us thus to *Blaſpheme* againſt the *Holy Ghoſt*. Yet ſome Sins there are of a like Nature, which may ſtill be committed by Us; and which, being Committed, may prove no leſs dangerous to Thoſe who are guilty of Them, than that *Sin* did prove to the *Phariſees* heretofore.

25. *Q.* What Sins are thoſe which you ſuppoſe to come neareſt to it?

A. Apoſtaſy from the Chriſtian Religion, after having been convinced of the Truth, and made Partakers of the Promiſes, of it. Next to that, an Apoſtaſy from the Truth, and Purity of the Goſpel, for the ſake of ſome worldly Fears on the one Hand, or of ſome preſent Hopes and

Heb. vi. 4, &c. Ib. x. 25, 26.

Advantages on the Other; to the Communion of a Church, which not only obſtinately reſiſts the Truth; but damns, and perſecutes all ſuch as profeſs it. And, laſtly, Apoſtaſy to *Idolatry*; which ſeems to be *the Sin unto Death*, ſpoken of by St. *John*. 1 *Jo.* v. 16, 21. and for the Remiſſion of which he gives Us but little Encouragement to Pray. *V.* 16.

26. *Q.* What then do you think of Thoſe who Go off from the Communion of the *Church of England*, to That of the *Church of Rome?*

A. Generally ſpeaking, as of *Apoſtates*, and *Idolaters:* To whom God may, by an extraordinary Effect of his Mercy, give Grace for Repentance, and ſo for Salvation, but of whom otherwiſe we have but little Ground of Hope.

27. *Q.* Do you look upon ſuch to be in a more dangerous Eſtate, than thoſe who were from the beginning bred up in the *Roman Communion?*

A. I do: foraſmuch as they have both rejected the Truth once known, and received by them; and caſt off the Way, in which the Providence of God had placed them; and that, it may be, on ſome baſe grounds, to be ſure without any ſufficient Reaſon, to juſtify their doing of it.

28. *Q.* What then do you think of thoſe who have always been of the Communion of that Church?

A. I think them, in general, in much greater danger *Now*, than they were *before* the *Reformation:* And ſtill thoſe in more Danger who have lived among thoſe of the *Reformed Church*, and ſo were in a better Capacity of being convinc'd of the Errors of their Way. But, moſt of all, do I think the Condition of thoſe to be dangerous, or rather deſperate, who being Learned know their Errors; or as Prieſts, are called to inſtruct the

People

People in the Purity of *Chriſt's* Religion. The Sincere, and Ignorant, who either want Capacity, or want Opportunity, to know the Truth, and for that Reaſon are either ſeduced from it, or continue Ignorant of it, I hope God, who knows the Hearts of all Men, will forgive: The Careleſs, the Prejudiced; but, moſt of all, the obſtinately Blind and Hypocritical among them, I cannot acquit; but muſt leave them to the Judgment of God, who will *render to every one according to his Deſervings.*

PART II.

Of the Articles of our Faith.

Of the Rule of Faith, the Holy Scriptures.

SECT V.

1. Q. WHAT was the second thing which your Godfathers, and Godmothers promised in your Name?

A. **That I should Believe all the Articles of the Christian Faith.**

2. Q. Where are those Articles to be found?

A. In the *Holy Scriptures*; and particularly in those of the *New Testament*.

3. Q. What mean you by the *Holy Scriptures?*

A. I mean those *Books*, which thro' the Assistance of the *Holy Spirit*, were written by *Moses*, and the *Prophets* under the *Law*; and by the *Apostles* and *Evangelists* of *Christ*, since the publishing of the *Gospel*; to direct us in the Knowledge of God, and of the Duty which He requires of Us.

2 Tim. iii. 16.
2 Pet. i. 21.

4. Q. How do you know what Books were written by these Persons, in order to these Ends?

A. By the Constant, Universal, and Undeniable Testimony both of the *Jewish* and *Christian Church:* From the former of which, we have received the *Scriptures* of the *Old*, from the latter, those of the *New Testament*.

5. Q. How do you know that these Books were written by the *Assistance* of the *Holy Spirit?*

A. 1. By the *Authors* who wrote them; who were doubtleſs no leſs *inſpired* in what they *Wrote*, than in what they *Taught*, of the *Goſpel of Chriſt*. 2. By the Deſign of God in ſtirring up thoſe Holy Men to the compoſing of them; which was to leave thereby a Conſtant, Infallible *Rule of Faith* to the Church in all Ages of it. 3. By the Opinion which all Chriſtians from the time that they were publiſhed, and received by Them, have had of Them; and the Deference which, upon that account, they have paid to Them. And, laſtly, By the Subject matter of Them, and thoſe internal Marks of Divine Wiſdom, and Piety, which are ſo conſpicuous in all the Parts of Them.

Luke i. 1, 2. Jo. xix. 35. —xx. 24. 2 Pet. i. 15, 16. Jo. xx. 31. Luke i. 4. 2 Tim. iii. 15, 16, 17.

6. *Q.* Do you look upon theſe Scriptures, as the Only, Preſent *Rule of* your *Faith?*

A. I do: Nor is there any Other certain Foundation on which to build it.

7. *Q.* What think you of the *Tradition* of the *Church?*

A. Could I be ſure that any thing not contain'd in the *Scriptures*, came down by a certain, uninterrupted *Tradition*, from the *Apoſtles*, I ſhould not except againſt it: Nay, I do therefore receive the *Holy Scriptures*, as the *Rule of my Faith*, becauſe they have ſuch a *Tradition* to warrant me ſo to do. But becauſe there is no ſuch Tradition for any thing that is not Written, therefore neither do I build my Faith upon it: But on the contrary, do ſuppoſe, that, by the Providence of God, the *Holy Scriptures* were purpoſely written, to prevent thoſe Doubts, thoſe Miſtakes, and indeed thoſe Forgeries and Deceits, which his Infinite Wiſdom foreſaw, an *Oral Tradition* would always have been liable unto.

2 Theſſ. ii. 15.

8. *Q.* Can the *Holy Scriptures* alone make your *Faith* perfect?

2 Tim. iii. 17. *A.* They Can: Nor ought I to believe any thing as an Article of my Faith, which either is not contained in them, or cannot plainly be proved by them.

9. *Q.* What do you think of the *Churches Definitions?*

A. That I ought to ſubmit to them in whatſoever they define agreeably to the Word of God: But if in any thing they require me to *believe* what is *contrary* to the *Word of God*, or *cannot be Proved thereby*; I ought abſolutely to Reject the One, and am under no Obligation to Receive the Other.

10. *Q.* But is not this to make your ſelf wiſer than the *Church?*

A. No, by no means; but only to make the Word of God, of more Authority with me than the Word of Man: Whilſt I chuſe rather to Regulate my Faith by what *God* has *Deliver'd*, than by what *Man Defines.*

11. *Q.* Are the *Holy Scriptures* ſo Plain, and Eaſy to be Underſtood, that Every One may be Able to judge for Himſelf what he ought to Believe?

Pſal. cxix. 105. Jo. v. 39. —xx. 31. Rom. xv. 4. *A.* In Matters of neceſſary Belief, they are very plain, even to the moſt ordinary Chriſtian: Yet we do not deny but that every Man ought to *hear* the *Church*; and to attend to the Inſtructions of thoſe who are the Paſtors of it. Only, we ſay, that neither the Church, nor its Paſtors, ought to teach any thing as an Article of Faith; or require any Man's Aſſent to it, as ſuch; that cannot be ſhewn to have been either expreſly deliver'd in the *Word* of *God*; or, by a plain and neceſſary Conſequence, be Proved thereby.

12. *Q.* But how ſhall the Unlearned be able to know what the Scriptures propoſe; ſeeing they

are

are written in a *Language* which ſuch Perſons do not underſtand?

A. By Reading them in their own *Vulgar Tongue*, into which every Church has, or ought to have them faithfully Tranſlated, for the Benefit of Thoſe who do not underſtand the Languages in which they were Compoſed.

13. *Q.* Do you then think that the People ought to be ſuffered promiſcuouſly to *Read* the *Holy Scripture?*

A. Who ſhall forbid Them to Read what was purpoſely deſigned by God for their Inſtruction? The *Scriptures* are as much the Voice of the *Apoſtles*, and *Evangeliſts*, to Us of theſe Times, as their Preaching was to thoſe of the Age in which they lived. And it may, with as good Reaſon, be aſk'd, Whether we think the People ought to have been promiſcuouſly Suffer'd heretofore to hear the *Apoſtles Preach*; as whether they ought to be Suffer'd promiſcuouſly to *Read* their *Writings* Now.

Mat. xxii. 29. Jo. v. 39. Acts xvii. 2, 11.

14. *Q.* But amidſt ſo many Things as the Holy Scriptures deliver, how ſhall the People be able to judge what is neceſſary to be Believed by Them?

A. Let them Believe All they meet with there, and then, to be ſure, they will Believe all that is neceſſary. But for the ſake of thoſe who either want Ability to Read, or Capacity to Judge, what is moſt neceſſary (in Point of Faith,) to be known, and Profeſs'd by Them; the Church has from the beginning, collected it into a ſhort Summary; which every Perſon of Old, was required both to know and aſſent to, before he was admitted into the Communion of it.

Acts viii. 36, 37. 2 Tim. i. 13.

15. *Q.* What is that Summary of which you ſpeak, and which you account to comprehend all the moſt Neceſſary Articles of our Chriſtian Faith?

A. It

A. It is commonly called *The Apoſtles Creed:* Not that the Apoſtles themſelves compoſed it; (at leaſt not in the very Form in which we now have it;) but becauſe it ſeems to come the neareſt, of any, to the *Apoſtles Times*; and does with the Greateſt Simplicity of Expreſſion, comprehend a ſhort Summary of the *Apoſtles Doctrine.*

16. *Q.* What mean you by the Word *Creed?*

A. It is the ſame in *Latine*, as *Belief* in *Engliſh*: And it is ſo called in both, from the firſt words of it, I BELIEVE, which in Senſe, though not in Expreſſion, Run through every Article of it.

Of the Summary of our Faith, the Apoſtles Creed.

SECT. VI.

Catechiſt. **Rehearſe the Articles of your Belief.**

A. **I Believe in God the Father Almighty,** *&c.*

2. *Q.* You ſaid that thoſe Words I BELIEVE, were not only the Firſt Words of your *Creed*, but the moſt Material; as running in effect through every Branch of it. Tell me therefore, what do you mean when you ſay, *I believe?*

A. To *believe*, in general, is to *aſſent to the Truth of any thing upon the ſole Authority of the Perſon who delivers it:* Who, if he be a Man only, the Aſſent which I give to what He ſays, produces in me a *Humane Faith*; if, as here, he be *God*, then the Aſſent which I give to what is deliver'd by Him, is properly a *Divine Faith.*

3. *Q.* What is the Difference, with reſpect to Us, between theſe Two?

A. It is very Great: For becauſe a Man, tho' never ſo Wiſe and Careful himſelf, may yet not be honeſt,

honeſt, and ſo Impoſe upon Me: Or ſhould he be never ſo upright, may yet, after all his Care be Miſtaken himſelf, and thereby lead me into Error; therefore in aſſenting to what ſuch a One propoſes, I can at the moſt give but ſuch a *Belief* to it, as is ſuitable to a mere *Humane Teſtimony*. I may Believe what he ſays to be *True*, but yet ſo as not to exclude a *Poſſibility* of its being *Otherwiſe*. Whereas God being neither capable of being Deceived himſelf, nor of Impoſing upon any Other; when I give my Aſſent to what he has Revealed, I do it not only with a certain Aſſurance that what I believe *is true*, but with an abſolute Security, *that it cannot poſſibly be falſe*.

4. *Q.* But why do you ſay *I Believe*, and not *WE BELIEVE*; as when you pray, you ſay, *OUR Father*, &c.

A. Becauſe though One Man may *Pray*, yet One Man cannot *Believe*, for another. And however in Charity I may ſuppoſe every Chriſtian to believe what is here deliver'd; yet ſince 'tis certain there are many *Infidels* and *Hypocrites*, ſcatter'd up and down among the Faithful, and I cannot certainly diſtinguiſh who are indeed Believers, and who not; neither can I, with an Aſſurance of Faith, ſay, *We Believe*, becauſe I cannot certainly tell, whether another Man does truly believe thoſe Articles, or No. Beſides that this Creed being intended to be the Form, upon the Confeſſion whereof, Perſons ſhould be admitted to Baptiſm; and in that Caſe, every one was to make a diſtinct Profeſſion of his Faith, in order thereunto, it was fitting the Creed it ſelf ſhould be penn'd after ſuch a manner, as was moſt proper for the main End for which it was Compoſed.

5. *Q.* Are all the things contain'd in this Creed to be proved by *Divine Revelation?*

A. They

A. They are all plainly deliver'd to us in the *Holy Scriptures*; which being confeſſed by all Chriſtians to be the *Word of God*, what is deliver'd by them, muſt be looked upon as deliver'd to Us *by God* Himſelf.

6. *Q.* What are the general Parts of which this Creed does conſiſt?

A. They are theſe Four: Firſt, It ſhews us what is moſt needful to be Believ'd, and Profeſſed by Us, concerning *God the Father*: Secondly, Concerning our *Lord Jeſus Chriſt*; Thirdly, Concerning the *Holy Ghoſt*: And Fourthly, Concerning the *Church of Chriſt*; its Duties and Privileges here, and the Bleſſings and Glory which God has prepared for it hereafter.

7. *Q.* Do you think it neceſſary not only to Believe all theſe things, but alſo, upon Occaſion, to Profeſs the Belief of them?

A. I do think it neceſſary, whenever our Duty to God; or the Edification of our Neighbour; or the Honour of our Religion, ſhall Require it of Any of Us. *Mat.* x. 32. *Whoſoever ſhall Confeſs me before Men, him will I Confeſs alſo before my Father which is in Heaven. But whoſoever ſhall deny me before Men, him will I alſo deny before my Father which is in Heaven.* Rom. x. 9. *If thou ſhalt confeſs with thy Mouth the Lord Jeſus and ſhall believe in thy Heart, that God hath Raiſed him from the Dead, thou ſhalt be ſaved. For with the Heart Man believeth unto Righteouſneſs; and with the Mouth Confeſſion is made unto Salvation.* See 1 *Pet.* iii. 15.

SECT;

SECT. VII.

Of God the Father, and what we are to believe concerning Him.

1. Q. WHAT is the first Article of your Creed?

A. **I believe in God the Father Almighty Maker of Heaven and Earth.**

2. Q. What is God?

A. He is an [a] Eternal, [b] Infinite, [c] Incomprehensible [d] Spirit; [e] Immortal, Invisible, Almighty; most Perfect himself, and the Giver of all that Perfection, which is found in any Others.

3. Q. How do you Profess to believe in God?

A. I do firmly Believe that there is such a Being as God, *Heb.* xi. 6. and that there is but [f] One such Being; so that besides him there neither is, nor can be, any Other. 1 *Cor.* viii. 4, 6. *We know that there is none Other God but one:* ——*To us there is but One God the Father. Isa.* xlv. 5, 6. *I am the Lord, and there is none else; there is no God besides Me: I am the Lord, and there is None else.*

4. Q. Upon what Account do you give to God the Title of *FATHER?*

A. Upon several Accounts, but chiefly on these Two: First, with Respect to our Lord *Jesus Christ*, whom, in the next Article, I profess to be his *Son:* And, secondly, as he may also be accounted *our Father*, 2 Cor. i. 3. *Blessed be God, even the Father of our Lord Jesus Christ.* See *Joh.* x. 29. *&c. Our Father which art in Heaven.*

4. Q. How do you believe God to be our Father?

A. *By Right of Creation; so he is the Father of all Mankind: 1 *Cor.* viii. 6. *To Us, there is but one God the Father, of Whom are all things.*

[a] Isa. xli. 4. —xliv. 6. Psal. xc. 2.
[b] 1 Kin. viii. 27. Psal cxxxix. 7, 8, 9.
[c] Job. xi. 7.
[d] Jo. iv. 24. 2 Cor. iii. 17.
[e] 1 Tim. vi. 15, 16. Jer. xxxii. 27. Mat. xix. 26. Jer. xxiii. 23, 24.
[f] Deut. vi. 4. Mark xii. 29. Jo. xvii. 3. Eph. iv. 6.

* By

Ro. viii. 15. Jam. i. 18. 1 Jo. iii. 1. *By Right of Adoption; ſo he is the Father of Us Chriſtians in particular. *Eph.* i. 3, 5. *Bleſſed be the God and Father of our Lord Jeſus Chriſt* ——*Who hath predeſtinated Us unto the Adoption of Children, by Jeſus Chriſt to Himſelf.* Comp. *Eph.* iv. 6.

6. *Q.* What do you mean by the Attribute of *ALMIGHTY?*

Pſal. xciii. xcvii. xcix. *A.* I mean two things: *(1ſt)* That God has a Right of abſolute *Power* and *Dominion*, over all the World. *Dan.* iv. 34. *His Dominion is an Everlaſting Dominion, and His Kingdom is from Generation to Generation.* And *(2dly)* That He has an *Infinite Power of Action*; ſo that He can do all things, and with *Him nothing is Impoſſible*, Mat. xix. 26.

Gen. xviii. 14. Pſal. cxxxv. 6.

7. *Q.* Can God then do All things?

A. He can do all things that are not either ſimply Impoſſible to be done, as implying a Contradiction: Or elſe contrary to his Goodneſs, and Perfection to Do; as to Sin, to be Ignorant, and the like.

Hab. i. 13. Tit. i. 2.

8. *Q.* By what Act, eſpecially, has God manifeſted himſelf to be Almighty?

A. By *making the Heaven, and the Earth.*

9. *Q.* What do you underſtand by that Expreſſion, the *Heaven and the Earth?*

Gen. i. 1. Pſal. cxlvi. Acts iv. 24. xiv. 15. Col. i. 16. *A.* I comprehend under it All things that ever were made; Viſible and Inviſible; as being all Made, and Created, by God.

10. *Q.* How did God Make All theſe?

A. After two different Manners. Some He produced by an immediate Creation: Thus were the *Angels* form'd, and the Spirits of Men: And thus was that *firſt Matter* produced, of which *Moſes* ſpeaks, *Gen.* i. 1. That *in the Beginning God created the Heaven, and the Earth.* To the Other Parts of the Creation he gave Being,

by

by forming them out of an Antecedent Matter: So he made this Visible World, as we Read, *Gen.* i.

11. *Q.* By whom did God make the World?

A. By his Son; sometimes call'd The Word: *John* i. 3. *All things were made by Him, and without Him was not any thing made that was made.* And again, *Verse* 10. *The World was made by Him.* Comp. Coloss. i. 16. Heb. i. 2.

12. *Q.* Was this Son, the same *JESUS*, who afterwards came into the World, to publish the Gospel, and Die for Us?

A. So the Scriptures expresly tell us, *Heb.* i. 1, 2. *God who at sundry Times, and in divers Manners, spake in Time past unto the Fathers by the Prophets, Hath in these last Days spoken unto Us by his Son; by whom also he made the Worlds.* And St. *Paul*, speaking of Him, *In Whom we have Redemption through his Blood, even the Forgiveness of Sins*; Col. i. 14. tells us, *Ver.* 16. *That by Him were All things Created, that are in Heaven and that are in Earth, Visible and Invisible; Whether they be Thrones, or Dominions, or Principalities, or Powers, all things were Created by him, and for him; and he is before all things, and by him all things Consist.*

13. *Q.* Is there any thing more comprehended in this Article, with relation to God the *Father?*

A. This only; That as God, at the Beginning, thus Created All things; so having Created them, he has ever since continued to *Support* and *Preserve* them, *Heb.* i. 3. And that so particularly, that there is not the least Thing in the World, to which his Providence does not extend it self, *Mat.* vi. 26, 28, 29, 30. x. 29, 30. Neh. ix. 6. Psal. xxxvi. 6.

14. *Q.* Why do you profess to *Believe* all this of God?

A. Be-

A. Becauſe though ſome part of it might have been diſcover'd by *Natural Reaſon*, and accordingly was found out by the wiſer Heathens; yet the full, and perfect Knowledge of all this is due to *Revelation:* And by the Accounts we have of theſe things in the *Holy Scriptures*, we both more clearly Underſtand Them, and are more firmly perſuaded of the Truth of Them.

Of Jeſus Chriſt, His Miſſion, and Offices.

SECT. VIII.

Jo. xiv. 1. 1 Jo. iii. 23.

1. Q. WHAT does the *Second Part* of your *Creed* contain?

A. It contains a ſhort Account of all ſuch things as are neceſſary to be known, and believed by Us, concerning our *Lord* and *Saviour JESUS Chriſt.*

2. Q. How is He here deſcribed to Us?

A. By his *Perſon*, his *Offices*, his *Relation to God*, and *to Us.*

And in Jeſus Chriſt, his only Son our Lord.

3. Q. How is his *Perſon*, ſet out to Us, in this Article?

A. By the *Name*, which he went by whilſt He was upon Earth; *JESUS.*

4. Q. How came our Saviour to be called by that Name?

A. He was ſo called by the expreſs Command of God, deliver'd by an Angel; firſt to the *Bleſſed Virgin*, Luk. i. 31. and then to *Joſeph* Mat. i. 21.

5. Q. Is there any particular Significancy in that Name, that ſhould move God in ſuch an Extraordinary manner to give it to Him?

A. There

A. There is: For it denotes a *Saviour*; and was given by God to our bleſſed *Lord* to ſhew, that He was to be the *Saviour* of the *World*, and that No other was to be ſo: *Mat.* i. 21. *Thou ſhalt call his Name Jeſus, for He ſhall Save his People from their Sins.* Acts iv. 12. *Neither is there Salvation in any Other; for there is none other Name under Heaven given among Men, whereby we muſt be ſaved.*

Luke ii. 11, 21. Acts xiii. 23. 1 Tim. i. 15.

6. *Q.* How was this *Jeſus* to *Save* the World?

A. By delivering Us both from the *Power*, and from the *Puniſhment* of our *Sins*; and by putting us in a way of attaining unto Everlaſting Salvation. *Acts* v. 30, 31. *Tit.* ii. 11, *&c. Rom.* vi. 4, 5. *&c.*

7. *Q.* What is the Title given to our Bleſſed Lord, with reſpect to his *Offices?*

A. He is called *CHRIST*; which is the ſame in *Greek* that *MESSIAS* is in *Hebrew*, or *Syriac*: And is as much as to ſay, the *Anointed.* Joh. i. 41. *We have found the Meſſias, which is being interpreted,* * *the Chriſt*, Joh. iv. 25. *I know that Meſſias cometh, which is called Chriſt.*

Jo. vii. 41, 42. ix. 22. x. 24. xi. 27. Acts ix. 22.

* In the Margin, the *Anointed.*

8. *Q.* Why had our Saviour this Title given to Him?

A. To ſhew, that as by the Ceremony of *Anointing* heretofore, God conſecrated thoſe whom he called to ſome certain *Offices*; ſo was this *Jeſus* to be ſeparated, though not by a *Viſible Unction*, yet by the *Inviſible Power*, and *Grace* of the *Holy Spirit*, for all thoſe *Offices*, to which Men were *Anointed*, by God's Command, under the *Law.* Acts x. 38. *God Anointed Jeſus of Nazareth, with the Holy Ghoſt, and with Power.*

Luk. iv. 18. Acts iv. 27. Heb. i. 9.

9. *Q.* What were thoſe Offices, to which Men were conſecrated, by the Ceremony of Anointing, under the Law?

1 Kings xix. 15, 16. Exod. xl. 13, 14, 15. 1 Sam. xv. 1.

A. They were chiefly three; to the Offices of a *Prophet*, a *Prieſt*, and a *King*.

10. *Q.* Was our *Saviour* to be conſecrated to All theſe?

A. He was; and that by expreſs Prophecies, before his Coming into the World. See *Pſalm* xlv. cx. *Deut.* xviii. 15, 18, *&c. Iſai.* ix. 6. lxi. 1.

11. *Q.* How did God *Anoint* him to theſe *Offices?*

Iſai. xlii. 1. comp. Mat. xii. 18. Iſ. lxi. 1. comp. Luk. iv. 18.

A. The *Holy Ghoſt came upon him*; and God by *a Voice from Heaven*, declared him *to be his Beloved Son*, Mat. iii. 16, 17. and commanded all the *World to hear him:* Mat. xvii. 5. And he Received *the Spirit without meaſure*, for the Diſcharge of all of Them, *John* iii. 34.

12. *Q.* You ſay, that God before ſpake by his Holy Prophets of ſuch a *Chriſt:* Did the *Jews* know that He had done ſo?

Acts iii. 18, 22. x. 43. xxvi. 22, 27.

A. Yes, They did: And at that very time that *Chriſt* came into the World, they Generally expected the coming of Him. *Mat.* xi. 2. *Joh.* iv. 25. vii. 31. *Luke* iii. 15.

13. *Q.* How then came it to paſs, that They did not more readily Receive him?

A. Becauſe they had flatter'd themſelves with the Expectation of a temporal Prince; who ſhould deliver them from their Enemies; and *Reſtore again the Kingdom unto Iſrael: Luke* xxiv. 21. *Acts* i. 6. And therefore they could not bear the diſappointment of Receiving ſuch a *Meſſias*, as our Saviour profeſſed himſelf to be. *Acts* xiii. 27.

14. *Q.* What Security have we, that this was indeed the *Meſſiah*, of whom *Moſes*, and the *Prophets* Spake?

A. The Greateſt that can be Imagin'd. He came at the exact *Time* that the *Meſſiah* was to Come. *Gen.* xlix. 10. *Malach.* iii. 1. Dan. ix. 25, 26. [a] He deſcended of the *Tribe* out of

[a] Mat. xii. 23.

which

which the *Messiah* was to proceed. *Gen.* xlix. 9, 10. *Isai.* xi. 1, 10. comp. *Mat.* i. *Luke* iii. [b] He was born at the *Place* where the *Messiah* was to be born. *Mich.* v. 2. *Mat.* ii. 1, 5, 6. He was conceived of a *Virgin*, as the *Messiah* was to be conceived, *Isa.* vii. 14. *Mat.* i. 21, 25. *Luke* i. 27, 34. Besides all which, he had such *Extraordinary Witness* born to Him, as is not to be Gainsaid.

[b] Mat. xxii. 42. Heb. vii. 14. [b] Joh. vii. 41, 42. Luk. ii. 4, 11.

[c] God raised up a Singular Fore-runner to prepare the Way for him. Being come into the World, He own'd him, by a Voice from Heaven, to be his Son: *Mat.* iii. 17. xvii. 5. [d] He *himself* wrought such *Miracles*, as no One ever did: *John* vii. 31. [e] He impowered his Disciples to work the Same *Miracles* in his *Name*, and for the *Confirmation* of his *Authority*, *Mat.* x. 7, 8. *Mark* xvi. 17, 18. Being put to Death at the Instigation of the *Jews*, He was by God *Raised again* the Third Day from the *Dead*; and, in the presence of his Disciples, visibly taken up into Heaven, where he now sitteth at the Right hand of God. *Acts* i. 3, 9.

[c] Isa. xl. 3. Mal. iv. 5. Luke i. 17. Mat. iii. 3. Mark. i. 2, 3. [d] Mat. xi. 5. Joh. iii. 2. —xxi. 25. Acts ii. 22. [e] Jo. xiv. 12.

See below, Sect. xii.

15. *Q.* You said that *Jesus* was called *Christ* because he was to be Consecrated by the *Holy Ghost* to the several Offices, to which Men were anointed under the *Law:* Tell me therefore, How does it appear, that this *Christ* was a *Prophet?*

A. It is manifest that He exercised all the Parts of the *Prophetick Office.* He foretold things to Come. *Jo.* ii. 19. *Mat.* xvii. 22, 23. xxiv. 2, *&c.* [f] He *declared God's Will* to the World: And he commission'd his Disciples, to *Go* and *Publish* the same Doctine of *Salvation* to all Mankind. *Mat.* xxviii. 19, 20. *Mark* xvi. 15.

[f] Mat. v. vi. vii. Luk. ix. 35. Heb. i. 1.

16. *Q.* How do you believe *Christ* to have been a *Priest*, seeing he was not descended of a *Priestly Tribe*, or *Family?* Heb. vii. 14.

A. As the Scriptures teach me to believe: I believe him to have been a *Prieſt*, not according to the *Legal Inſtitution*; but of another and more antient Kind: *After the Order of Melchiſedeck.* *Pſal.* cx. 4. *Heb.* v. 10. vi. 20. vii. 14, *&c.*

17. *Q.* What is the *Order* of which you ſpeak?

A. It is evident that when God choſe the *Tribe* of *Levi*, and the *Family* of *Aaron*, to miniſter unto him under the Law, He took them inſtead of the *Firſt-born* of every *Tribe*, and *Family*, who, by virtue of their *Birth-Right*, had the *Prieſthood* belonging to them, *Exod.* xix. 22. xxiv. 5. Now *Melchiſedeck* living before this was done, was a *Prieſt* by that antient *Right*, and not according to the Law. But then beſides this, He was a *King too*; and ſo the *High Prieſt* over his People. Now ſuch a *Prieſt*, and *Prince* together, was *Chriſt* over his *Church*. *Heb.* vii. 1, 2, 11. Again: Of *Melchiſedeck* we know not either who went before him, or who ſucceeded Him in theſe *Offices:* So that his *Prieſthood*, as to us, was a *ſolitary Prieſthood*, in which as He ſucceeded None, ſo neither does it appear that any ſucceeded Him. And ſuch alſo is the *Prrieſthood* of *Chriſt*, Who, *becauſe he continueth for ever, hath an unchangeable Prieſthood*; Heb. vii. 24. And is thereby *able to ſave to the uttermoſt Them that come unto God by Him; ſeeing he ever liveth to make Interceſſion for them.* ℣ 25.

Gen. xiv. 18.

18. *Q.* Wherein did *Chriſt* exerciſe this Office?

A. In all the Parts of the Prieſtly Function: He offer'd up himſelf a Sacrifice for our Sins. *Heb.* vii. 27. ix. 12, 26, 28. x. 10. Having done this, He Aſcended into Heaven, *there to Appear in the Preſence of God for Us*, Rom. viii. 34. *Heb.* ix. 12, 24. And he *Bleſſeth* Us, not only by delivering Us hereby from the Puniſhment of Our Sins, *Acts* iii. 26. but by Sanctifying our Souls;

Eph. v. 2.

and

and so freeing Us, in great Measure even from the Present Power of Them. *Heb.* ix. 14. x. 10, 14, 16, 17.

19. Q. How does it appear that our *Lord* was not only a *Prophet*, and a *Priest*, but a *King* also?

A. The Scriptures expresly call him so: *Jo.* xii. 15. xviii. 37. And that Authority which He has all along exercised over his *Church*, proves him to have been so.

Isa. ix. 6, 7. Luk. i. 32, 33. comp. Dan. vii. 14. Mich. iv. 7. Mat. xxi. 5. Rev. xix. 12, 16.

20. Q. What is that Authority?

A. While He was yet upon Earth, He *gave Laws* unto his *Church*, for the Regulation of the Lives and Actions of Those who should become Members of it. *Mat.* vii. 24, 26. These *Laws* he established with the Royal Sanction of *Rewards* and *Punishments*: *Mat.* vii. 19, 21. He settled a *Ministry*, for the *Conduct* of his *Church* under Him: Jo. xx. 21, 22, 23. He Rules in the Hearts of the Faithful, by his Spirit. He has already begun to subdue our Enemies, *Sin*, the *Devil*, and *Death*, and he will hereafter utterly destroy them. 1 *Cor.* xv. 24, 25, 26. He now sits, in full Power, at the *Right-hand* of God, *Interceding* for us: And, at the End of the World, he will descend from thence with Glory, to Judge Mankind, and so put in execution his Promises, and Threatnings; by Infinitely Rewarding those who shall be found to have Observed his Laws; and exceedingly Punishing those who shall have broken them: *Mat.* xxv. 31, *&c.*

SECT. IX.

Of his Divine Nature, and his Authority over us, as our Mediator.

1. Q. WHAT is that Relation which *Christ* is here said to have to God?

A. He is **His Only Son.**

2. Q. In what Reſpect do you believe *Chriſt* to be the *Son* of *God*?

A. He is called ſo in the Holy Scriptures upon ſeveral Accounts: * As he was *Conceived by* the *Holy Ghoſt* of the *Virgin Mary*. *Luk.* i. 35. * As he was *Anointed* by the ſame Bleſſed *Spirit* to the *Office* of the *Meſſiah*: *Jo.* x. 34, 36. *Acts* ix. 20. * As he was begotten again of *God* when he *Raiſed him* from the Dead: *Acts* xiii. 33. *Rom.* i. 4. And laſtly, * as being Raiſed from the Dead, He was made by God the *Heir of all things*. *Heb.* i. 2, 5.

3. Q. In which of theſe Reſpects do you here profeſs to believe, that *Jeſus Chriſt* is the *ONLY Son* of God?

A. Preciſely ſpeaking, in none of them all; though yet I acknowledge the moſt of them to be ſo proper to Him? as not to be capable of being applyed to any Other. But when I here profeſs *Chriſt* to be God's *ONLY Son*, I do it upon a much higher, and more excellent Foundation; namely, upon the Account of his *Eternal Generation*, and that *Communication* which *God* the *Father* thereby made of the *Divine Nature* to Him.

4. Q. Do you then look upon *Chriſt* to have the ſame *Divine Nature* with the Father; and ſo to have been from all *Eternity*, *God*, together with Him?

A. If I believe the Scriptures to give a true Accounnt of the Nature of *Chriſt*, ſo I muſt believe: For I find the ſame Evidences in them of the *Godhead* of *Chriſt*, that I do of that of the *Father*.

5. Q. What be thoſe Evidences?

A. Firſt, they give the *NAME* of *God* to him; and that in ſuch a Manner as plainly ſhews it is to be underſtood, in its moſt proper Import,

Pſ. xiv. 6, 7. Iſa. vii. 14. —ix. 6. Acts xx. 28.

and

and Signification. *Jo.* i. 1. xx. 28. *Rom.* ix. 5. 1 *Tim.* iii. 16. *Phil.* ii. 6. 1 *Jo.* v. 20.

Secondly, they aſcribe the moſt proper, and incommunicable *ATTRIBUTES* of *God* to him. Such as *Omnipotence*, *Jo.* v. 17, 18. *Rev.* i. 8. xi. 17. *Omniſcience*, *Jo.* xvi. 30. xxi. 17. *Luke* vi. 8. comp. *Jo.* ii. 24, 25. *Rev.* ii. 23. *Immenſity*, *Mat.* xviii. 20. xxviii. 20. *Jo.* iii, 13. *Immutability*, *Heb.* i. 11, 12. xiii. 8. and even *Eternity* its ſelf, *Rev.* i. 8, 17. xxii. 13. *Prov.* viii. 22. *Mich.* v. 2. *Iſa.* ix. 6, 7.

To him, Thirdly, they aſcribe ſuch *WORKS*, as can belong to None that is not God. The *Creation* of the *World*, *Jo.* i. 3, 10. *Col.* i. 16. *Heb.* i. 2, 10. The *Preſervation* of it, *Heb.* i. 3. The Power of *Miracles*, even to the raiſing of the Dead, *Jo.* v. 21, 36. vi. 40. The *Miſſion* of the *Holy Ghoſt*, *Jo.* xv. 26. xvi. 7, 14. And in ſhort, all the *Works* of *Grace*, and *Regeneration*: *Jo.* v. 21. x. 16. xiii. 18. *Acts* xvii. 31. xx. 28. *Rom.* i. 7. 1 *Cor.* i. 3. 2 *Cor.* i. 2. *Gal.* i. 3. *Eph.* i. 2, *&c.*

Add to this, Fourthly, that he is there ſhewn to be *HONOURED* as God: *Jo.* v. 23. *Heb.* i. 6. *Prayer* is made to him, *Acts* vii. 59. 1 *Cor.* i. 2. *Faith* and *Hope* are directed to be put in Him: *Jo.* xiv. 1. *Pſal.* ii. 12. *Praiſes* and *Thankſgivings* are given to him: *Glory* and *Honour* are rendred to him. *Rev.* v. 13. compare, iv. 11.

And no wonder, ſince, Laſtly, the *NATURE* of *God* is therein alſo expreſly aſcribed to him: *Heb.* i. 3. *Phil.* ii. 6. *Col.* ii. 9. comp. *Col.* i. 15, 19.

6. *Q.* But if *Chriſt*, therefore, be God, of the ſame Subſtance with the *Father*, how can he be called the *Son of God?*

A. Becauſe he Received his Divine Nature from the *Father*; who is the Beginning, and Root, of the Divinity, and has communicated his

his own Eſſence to *Chriſt*: Who, therefore, tho' he has the *ſame Nature*, and ſo, in that reſpect, is *Equal* with the Father; yet is he in *Order* after him; as being *God of God*.

7. *Q.* How does it appear that *Chriſt* Received his Divine Nature from the *Father*?

A. It can only be known by that Revelation which God has made of it in the Holy Scriptures: Where he is, for this Reaſon, ſaid to be *the Brightneſs of his Glory, and the expreſs Image of his Perſon*, Heb. i. 3. *The Image of the Inviſible God*: Col. i. 15. to be *from God*: Jo. vii. 29. to *have Life from the Father*: Jo. v. 26. and the like. And upon this Account it is, that our Saviour himſelf ſays, *that the Father is greater than he*: Jo. xiv. 28. *That he can do Nothing of himſelf, but what he ſeeth the Father do*: Jo. v. 18, 19. Or if this be not yet plain enough, they tell us farther, in expreſs terms, that he is the *Begotten*, and the *Only Begotten, Son of the Father*, Jo. i. 14, 18. iii. 16, 18. 1 Jo. iv. 9. v. 1.

8. *Q.* But will not this make the *Holy Ghoſt*, as much *God's Son*, as *Chriſt*? And how then is *Chriſt* his *Only Son*?

A. In Matters of this kind, which are ſo far above our Capacities, and of which we know nothing but what God has been pleaſed to Reveal to Us, we muſt ſpeak as God, in his Word, has taught Us to ſpeak. Now the Scriptures no where call the *Holy Ghoſt*, the *Son of God*; nor *God*, the *Father* of the *Holy Ghoſt*: And therefore, though we know not what the preciſe Difference is, yet becauſe the proper Act of a *Father* is to *beget*; *we ſay that *Chriſt* Received his *Divine Nature* from *God* by *Generation*; but of the *Holy Ghoſt* we ſay, as the *Scriptures* do, that He *Proceedeth from the Father*: Jo. xv. 26, and is *the Spirit* not of the Father only, but

*Jo. i. 14. —iii. 16. Actsxiii. 33. comp. Heb. 1 5, 6. v. 5.

but of the *Son also:* Gal. iv. 6. Rom. viii. 9. Phil. i. 19. 1 Pet. i. 11. as proceeding from Both.

9. *Q.* What is the last Respect, in which our Saviour is here Represented to Us?

A. His *Relation to Us: OUR LORD*, Eph. iv. 5. 1 Cor. viii. 6. xii. 3.

10. *Q.* How is *Christ OUR Lord?*

A. As he is *God*, together with the *Father*; and as by Him God *Created* the *World*; so has he the same Original Right of *Dominion* with him and is *Lord* of All his Creatures. Acts x. 36. Rom. x. 12, 13.

11. *Q.* Is there not some Other Ground for this Title, and which Restrains it in a particular Manner to Mankind?

A. Yes there is: Inasmuch as by his Coming into the World, and Dying for Us, he Redeemed Us from Death and so became *Our Lord*, by virtue of that Purchase which He thereby made of Us. Acts ii. 36. Rom. xiv. 7, 8, 9. 1 Cor. ii. 8. Phil. ii. 1, 9, 10, 11.

12. *Q.* When did *Christ* begin, in this Respect to be *Our Lord?*

A. He enter'd, in part, upon this Authority before his Death, though not without Regard to his dying for Us: As is evident from his publishing his Gospel; abrogating the Law; and setting out the Conditions of Life and Death to Mankind. Hence, before his Death, he asserted to himself the Power to *forgive Sins:* Mat. ix. 2, 6. Jo. xiii. 3.

* But the full Exercise of his Dominion, he entred not upon till after his Resurrection; when, as himself declared to his Apostles, *Mat.* xxviii. 18. *All Power in Heaven and Earth was given unto him.* See *Eph.* i. 20, 21, 22, 23. * Rom. xiv. 9. Phil. ii. 8, 9, &c.

13. *Q.* How long will *Christ* continue, in this Respect, to be *Our Lord?*

A. Christ will continue to be *Our Lord* for Ever; and of *his Kingdom there shall be no End*, Luk. i. 32, 33. But then as the subject Matter of

of a great part of that Authority which he now exerciſes over his Church, is proper only to the preſent State of it, and will determine at the Day of Judgment; ſo will all the farther Exerciſe of ſuch Authority ceaſe together with it. *Chriſt*, as Mediator, *muſt Reign till he has put all his Enemies under his Feet*; i. e. till Sin, Death, the Devil, and all Wicked Men ſhall be deſtroy'd; and all his Faithful Servants, be delivered from the Power of them. *Pſal.* cx. 1. 1 Cor. xv. 25. But that being done, *Chriſt* will *deliver up* this Authority, *to God, even the Father:* 1 *Cor.* xv. 24. Nevertheleſs, ſtill, as God-man, he will continue to Reign with, and over, his Saints, to all Eternity, in Heaven: And ſo make good what *Daniel* foretold concerning him, *Dan.* vii. 14. *That his Dominion is an Everlaſting Dominion, which ſhall not paſs away; and his Kingdom that which ſhall not be deſtroyed.*

SECT. X.

Of his Conception and Birth of the Virgin Mary.

1. Q. WHAT does your Creed teach you farther to Believe concerning *our Lord Jeſus Chriſt*; in the following Articles which Relate to Him?

A. All ſuch Matters as are neceſſary to be Known, and Believed by Us, with Relation to the great Work of our Redemption, which was accompliſh'd by Him.

2. Q. By what means did *Chriſt* accompliſh the *Redemption* of Mankind?

A. By giving up Himſelf to the Death upon the Croſs for us. 1 *Pet.* i. 18, 19.

3. Q. How could *Chriſt*, whom you believe to be *God*, die?

A. He took upon him our Nature, He became

came Man, like one of Us; *and being found in fashion as a Man*, he yielded up himself to *Death, even the Death of the Cross* for Us: Phil. ii. 7, 8. Acts xx. 28.

4. Q. After what manner was *Christ* made Man?

A. Not by the *Conversion* of his *Divine Nature* into the *Humane:* Nor by any *Confusion* of the *Two Natures* together: But by *Uniting* our *Humane Nature* to His *Divine*; after a Singular manner, and such as cannot be perfectly Express'd by Us. Jo. i. 14. Heb. ii. 14.

5. Q. Were then *Two distinct Natures*, the *Divine* and *Humane*, *United* together in *Christ?*

A. Yes, there were: And that in such wise as to make the same *Jesus Christ*, by the distinction of the *Two Natures*, in the *Unity* of the *same Person*, become truly, and really, at Once, both *God*, and *Man.*

6. Q. How was *Christ* made Man?

A. He **was Conceived by the Holy Ghost, and Born of the Virgin Mary.**

7. Q. How could *Christ* be conceived by the *Holy Ghost?*

A. Not by the Communication of any Part of his *Own Substance* to Him; but as that *Blessed* Spirit set Nature on Work, and took away the need of any Human Concurrence to his Production: And as, having thus prepared a Body for him, of the Substance of the *Virgin*; he breathed into it a most Perfect, Reasonable Soul. Mat. i. 18. 20. Luke i. 35.

8. Q. Wherefore was it needful for the *Holy Ghost* to do this?

A. Both for the Honour, and Purity of our Blessed Saviour: [a] That so he might come into the World free from all tincture of Sin: [b] And also, that by the extraordinariness of his Birth, He might fulfil the Prophecies, which God had before deliver'd concerning it. [a] 2 Cor. v. 21. Heb. iv. 15. —vii. 26. 1 Pet. i. 19. [b] Mat. i. 23. Isa. vii. 14. Luk. i. 32. comp. Isa. ix. 6. liv. 5.

9. Q

9. Q. How was *Chriſt* born of the Virgin *Mary*?

Gal. iv. 4. Luk. ii. 5, 6, 7. xi. 27.

A. The Subſtance of his Body was derived from that of the Bleſſed Virgin: He grew in her Womb; and at the full Time of her Delivery ſhe brought him into the World: And upon all theſe Accounts, ſhe was as much his Mother, as any Other Woman is Mother of the Child that is born by Her.

10. Q. Had our Saviour a Real *Body*, like unto One of Us?

A. He had both a Real Humane Body, *Luke* xxiv. 39. *Jo.* xx. 20, 27. 1 *Jo.* iv. 2, 3. and a Rational Soul; *Mat.* xxvi. 37, 38, 39. xxvii. 50. *Luke* xxiii. 46. *Jo.* xix. 30. And was in all things like unto Us, only without Sin. *Heb.* ii. 17. iv. 15. *Phil.* ii. 7, 8.

1 Tim. ii. 5. 1 Cor. xv. 21.

11. Q. Why do you make mention of the *Perſon* of whom *Chriſt* was born?

A. To ſhew that he was the true Seed of *Abraham* and *David*, of whom the *Prophets* ſpake, *Gen.* xxii. 18. 2 *Sam.* vii. 12, 13, 14. *Pſal.* lxxxix. 36, 37. cxxxii. 11. *Jerem.* xxiii. 5, 6. For from *Abraham*, by *David*, did our Bleſſed Saviour deſcend. *Mat.* i. 1. *Rom.* i. 3. *Luke* i. 32. iii. 31.

12. Q. Wherefore do you give the Title of *Virgin*, to the Mother of our Lord?

Iſa. vii. 14. Mat. i. 23. Luk. i. 34, 35.

A. To teſtify our Belief, that in the Production of our Saviour ſhe had no knowledge of any Man, but was at once a Mother, and a Virgin: Not to determine any thing of her Condition afterwards; though we piouſly ſuppoſe, and it has been generally received, that ſhe ſtill continued, as ſhe then was, a Virgin.

13. Q. Should not this Relation of the Bleſſed *Virgin* to our *Saviour*, oblige us to pay a more than Ordinary Reſpect to her?

A. No doubt it ſhould: And therefore it will become

become us always to mention her with Honour; to imitate her Virtues; and to give Thanks to God, for that extraordinary Favour which he was pleased to bestow upon her, that she should be the *Mother* of our *Lord*. *Luke* i. 48.

14. *Q.* What think you of that *Worship*, which, upon this account, is paid to Her, in the *Church* of *Rome?*

A. As of the grossest Idolatry that, it may be, was ever committed in the World: Such as no good Christian can think of without horrour; nor any One partake of, without the hazard of his Salvation.

15. *Q.* What is that Worship of which you speak such hard things?

A. It is the most proper Worship of God. *They *pray* to her in almost all their *Religious Service*: *They *put* their *trust* in her: They Rely upon her for *Grace*, and *Salvation*: *They *consecrate* particular *Offices* of *Devotion* to her: *They erect *Religious Societies* to her *Honour*: *They depend on her *Mercies* no less, if not more than on *Christ*'s; and *Recur much oftner to *her*, than to *him*, for *Pardon*, and *Forgiveness*.

SECT. XI.

Of his Death, and Burial; Of his Descent into Hell.

1. *Q.* YOU said, that the End of *Christ's* being Born of the Virgin *Mary*, was, That he might thereby be in a Capacity of *Dying* for Us: Tell me therefore how did *Christ* do this?

A. He **Suffered under Pontius Pilate; was Crucified, Dead, and Buried.**

2. *Q.* Who was *Pontius Pilate?* Mat. xxvii. 2,11,23,24. Luk. iii. 1.

A. He was Governour of *Judæa* under *Tiberius*

rius the *Roman Emperor*, at the time of *Chriſt*'s Death, and condemn'd our Saviour to be Crucified.

3. *Q.* Why do you take notice of the *Perſon* under Whom *Chriſt* Suffered?

A. For ſeveral Reaſons. 1. To fix the Time of his Suffering, which had been particularly foretold by the Prophet *Daniel*, 490 Years before it came to paſs. 2. To ſhew that at that time *the Scepter was departed from Judah*, and ſo the time of *Jacob*'s Prophecy, concerning the Coming of the *Meſſiah*, accompliſh'd. And, 3. To account for the *Manner* of *Chriſt*'s *Death*, which was alſo extraordinary, and foretold by the Prophets: Crucifixion being not a *Jewiſh*, but a *Roman*, kind of Puniſhment.

Dan. ix. 25, 26.

Gen. xlix. 10.

4. *Q.* How came *Pontius Pilate* to condemn our *Saviour* to this *Death?*

A. He did it to ſatisfy the Importunity of the *Jews*, after having plainly declared, that he was not worthy to die. *Mat.* xxvii. 23, 24. *Luk.* xxiii, 14, 15, 20.

[a] Iſai. liii. 5, 6. Rom. iv. 25. 1 Cor. xv. 3. Heb. vii. 26, 27. ix. 28. —x. 10. 1 Pet. ii. 21, 22, 24.

5. *Q.* What do you obſerve from this?

A. The ſame which the Providence of God evidently deſign'd to declare by it; *viz.* [a] That *Chriſt Suffer'd* for our *Sins*, not for any Evil that *Himſelf* had done.

[b c] Mat. xxvi. 2, 24, 47, 69, &c. Luk. xxii. 22, 48, 57, 61 1 Cor. xi. 23. [d] Mat. xxvi. 56. Mar. xiv. 50. [e] Luk. xxiii. 2, 5. Jo. xix. 12. [f] Mat. xxvi. xxvii. Luke xxii. xxiii. Jo. xviii. xix.

6. *Q.* Did *Chriſt Suffer* any thing before his *Crucifixion*; that you ſay, firſt, he *Suffered*; and then he *was Crucified?*

A. Yes very much: He [b] was Bretrayed by One of his Own Apoſtles; [c] was Deny'd by Another; [d] was forſaken by them All. [e] He was Accuſed as a *Rebel*, and Falſe Prophet by the *Jews*; [f] was Evil-intreated by the Soldiers; Hurried from the Chief Prieſt to *Pilate*; thence to *Herod*; from him back to *Pilate* again. He was Blind-folded, Buffeted, Scourged, Crown'd with

with Thorns, Spit upon: He carry'd his own Crofs through the City: And befides all this underwent that inward Grief and Anguifh of Mind in the Garden, which much furpafs'd all that he endured upon Mount *Calvary*. Mat. xxvi. 37, 38. *Mark* xiv. 33, 34. *Luke* xxii. 44. comp. *Jo.* xii. 27.

7. Q. Wherefore was *Chrift Crucified?*

A. To fulfil both the *Types* and *Prophecies* concerning his Death. *Gen.* xxii. 6. *Numb.* xxi. 9. comp. *Jo.* iii. 14. *Pfal.* xxii. 17. *Zach.* xii. 10. And, in the next Place, to deliver Us from *the Curfe of the Law*, by *Making himfelf a Curfe for Us.* Gal. iii. 13.

8. Q. How did *Chrift* fuffer all this?

A. Only in his * *Humane Nature:* His *Body* endured all the Inflictions of the *Jews*, and *Soldiers*, without: His *Soul* was the Seat of all his Fears, and Horrors, and Pains, which he felt within. The † *Divine Nature* only gave worth and value to what the *Humane* bare. The fame Perfon was *God*, and *Man*, who underwent all this: But the *Man* only *Suffer'd*; the *Divine Nature* neither *did*, nor *could Suffer* any thing.

* 1 Pet. iii. 18. —iv. 1.

† Acts xx. 28. 1 Cor. ii. 8.

9. Q. Wherefore to his being *Crucified*, do you add, that he *Died?*

A. Becaufe though Crucifixion was a Capital Punifhment, and extended unto Death, yet it was not neceffarily in its felf, Mortal. So that *Chrift* might have been *Crucified*, and yet for all that, not have *Died.*

Luk. xxiii. 46. Mar. xv. 37, 44. Acts ii. 23. v. 30, &c.

10. Q. Was it neceffary to our Redemption that *Chrift* fhould *Die?*

A. It was, *Heb.* ix. 16, 23. For *the Wages of Sin is Death:* Rom. vi. 23. and *without fhedding of Blood there is no Remiffion:* Heb. ix. 22. And therefore we could not have been deliver'd from Death on any other Terms than by *Chrift*'s dying in our ftead.

Ifa. liii. 10. 1 Pet. i. 8, 19. Rom. v. 6. to 10. —viii. 32.

C
Col. i. 21, 2. stead. *Mat.* xxvi. 39. Whereas by dying, He has made a full Satisfaction for our Sins; has *taken away the Sting of Death; and conquer'd him, who had the Power of Death, that is the Devil.* Heb. ii. 14. ix. 13, 14, 26. Rom. v. 6, 8. 1 Cor. xv. 55, 57.

11. *Q.* How was *Christ*'s Body disposed of, after he was Dead?

A. It was decently, and honourably *Buried*, by *Joseph* of *Arimathæa*, and *Nicodemus*, principal Men among the *Jews*; and that according to the Prophecies of God to that purpose. *Mat.* xxvii. 60. *Mark* xv. 43. to 46. *Jo.* xix. 38, *&c.* comp. *Isa.* liii. 9.

12. *Q.* What became of his *Soul*, while his *Body* lay in the *Grave?*

A. He therein **Descended into Hell.** *Psal.* xvi. 10. *Acts* ii. 31.

13. *Q.* What does the Word *Hell* signify?

[a] Gen. xxxvii. 35. xlii. 38. 1 Sam. ii. 6. [b] Psal. xvi. 10. xlix. 15. [c] Psal. ix. 17. Mat. v. 22. 29, 30. x. 28. xxiii. 33. Luke xii. 5, *&c.* 2 Pet. ii. 4.

A. It is diversly used in the Holy Scriptures. Sometimes it signifies the [a] *Grave* [b] Sometimes the *State* of the *Dead:* And sometimes (especially in the *New Testament*) it denotes the [c] *Place* of the *Damned*, wherein they are to be tormented for Ever and Ever.

14. *Q.* In which of these Significations do you here understand it?

A. In the *first* it cannot be taken: For of the *Burial* of *Christ*'s *Body*, there was mention before; and a *Soul* cannot Go into the *Grave.* Neither can it well be taken in the *last*; for *Christ* finished all his Sufferings upon the Cross: *Jo.* xix. 30. and had nothing to undergo in the *Place* of *Torments.*

15. *Q.* But might not *Christ descend thither*, to triumph over the Devil in his Own Place? Or to *deliver* from thence, all such as should there *Believe* in *Him?*

A. This has been the Opinion of many of the Antients,

Antients, but I think without any ſufficient Arguments, or Authority, from the *Holy Scriptures* to ſupport it.

16. *Q.* What then do you take to be the true Meaning of this *Article?*

A. I ſuppoſe that it muſt refer to the Place whether *Chriſt*'s *Soul* went in its *State of Separation*: *Acts* ii. 31. Now what that Place was ſeems clearly pointed out to us in the Holy Scriptures. For, Firſt, Our Bleſſed Saviour promiſed the *Penitent Thief*, but a little before his Death, that *That Day he ſhould be with him in Paradiſe*: *Luke* xxiii. 43. And, Secondly, As he was Expiring, he gave up the Ghoſt, with theſe Words, *Father, Into thy Hands I commend my Spirit*: *Luke* xxiii. 46. *Chriſt* therefore having now finiſhed his Paſſion, expired upon the Croſs: His *Body* was laid in the Sepulchre; his *Spirit returned unto God that gave it*; and, together with the Soul of the Penitent Thief, was carried by the Holy *Angels* into *Paradiſe*, where the *Souls* of the Righteous reſt till the Day of the *Reſurrection*. And from thence it return'd on the *third Day*, and was again Re-united to its *Body*, as Ours alſo ſhall be, at the Day of Judgment. Eccleſ. xii. 7.

17. *Q.* What is your Opinion of the *Limbus Patrum*, or *Priſon*, in which thoſe of the *Church* of *Rome* ſuppoſe the Souls of Holy Men, who died before the time of *Chriſt*, to be ſhut up: And to deliver whom, they ſay, our Saviour now went down thither?

A. As of a mere Fiction, for which there is not the leaſt ground in Scripture, * but much to the contrary; and fit to keep Company with their Other Dream of *Purgatory* ſince. * Mat. viii. 11. Luke xvi. 22, 23.

Of his Re-surrection, the Third Day, from the Dead.

SECT. XII.

1. Q. WAS *Christ* to continue always under the *Power* of *Death?*

A. No: But on the contrary, it was foretold concerning Him, That God *would not leave his Soul in Hell, nor suffer his Holy One to see Corruption.* Pſal. xvi. 10. Acts ii. 31.

2. Q. How was he deliver'd from the Power of the Grave?

A. **He Roſe again the Third Day from the Dead.**

3. Q. How do you underſtand theſe Words?

A. That upon the *Third Day* after his *Death*, his *Soul* and *Body*, which had been ſeparated from One Another, were by the mighty Power of God, brought together again, and vitally United to One Another. And ſo the ſame *Jeſus* who was *dead*, became again *alive*; or, as it is in my Creed, *Roſe again the third Day from the Dead?*

Acts ii. 24. iii. 15. iv. 10. x. 40. xiii. 30. xvii. 31. Rom. iv. 24. 1 Cor. vi. 14. xv. 15. Gal. i. 1. Epheſ. i. 19. 20. Col. ii. 12. 1 Theſ. i. 10. Heb. xiii. 20.

4. Q. Did *Chriſt Raiſe Himſelf* from the *Dead?*

A. I before ſaid, That he was Raiſed by the *mighty Power of God*; [a] Nor could any thing leſs than a *Divine Power* have done it: *Eph.* i. 19, 20. Yet as *Chriſt* was *God* as well as *Man*, ſo he did alſo, in that Reſpect, concur to his Own Reſurrection. And thus the Scripture tells us, *Jo.* ii. 19. *Deſtroy this Temple* (ſays *Chriſt* to the *Jews*) *and in Three Days I will Raiſe it up.* Jo. x. 17, 18. *Therefore doth my Father Love me, becauſe I lay down my Life that I may take it up again. No Man taketh it from me, but I lay it down of my ſelf: I have Power to lay it down, and I have Power to take it up again.* Which is alſo by the way, another Evident Argument to prove that *Chriſt* is *God.*

[a] Acts ii. 24, 32. xiii. 30. Ga. i. 1.

Jo. v. 21.

5. Q. How does it appear that He did thus Riſe from the Dead? *A.* By

A. By the *Teſtimony* of Thoſe who were *Eye-witneſſes* of it; And ſaw him firſt cruelly *put to Death*, and afterwards beheld Him *Alive* again. Acts i. 21, 22. iii. 15. v. 32. x. 39, 41. xiii. 31.

6. *Q.* Are the Perſons, who gave Teſtimony hereunto, ſuch as may be ſecurely Rely'd upon, in a Matter of this Moment?

A. They are: For firſt we have the Teſtimony of his moſt bitter *Enemies*, as well as of his *Friends*, to prove his Death: *Mark* xv. 39, 44, 45. *Mat.* xxvii. 62, *&c.* Nor will the Sufferings which He underwent, permit Us to doubt of it: *John* xix. 33, 34. And, Secondly, as for his being *Alive after*; the *Jews*, who ſet a Guard upon his Sepulchre, on purpoſe to prevent his being Stollen away, and the pretence of his Reſurrection, which they were afraid his Diſciples had deſign'd to Raiſe thereupon, yet could not deny, but that in deſpight of all their Care, He was Gone out of the Sepulchre; and what was become of Him they could not tell. *Mat.* xxvii. 62, *&c.* xxviii. 11, *&c.* Mat. xxvii. 50. 59. Luk. xxiii. 55. xxiv. 1, 11, 20.

7. *Q.* But what poſitive Witneſs have you of his being Alive after his Crucifixion?

A. We have the [a] Witneſs of his * *Apoſtles*; of his * *Diſciples*; of above * *Five Hundred Perſons*, who ſaw him, and converſed with him; and many of whom died for the Teſtimony which they gave unto it: None ever went back from it. We have beſides this, the Witneſs * of [b] *Angels*: The Witneſs * of a [c] *Perſecutor*, by this very Aſſurance converted into an Apoſtle. And, laſtly, the Witneſs * of [d] *God* Himſelf; who, without all Diſpute, enabled the firſt Preachers of this very Article to work wonderful *Miracles*, in Confirmation of it; and thereby as effectually, as could be deſired, Gave his own Evidence to the Truth of it. *Acts* xiv. 3.

[a] 1 Cor. xv. 5, &c. Luk. xxiv. 37. Jo. xx. 19, 25, 27, 28. Acts i. 3, 21, 22.
[b] Jo. xx. 12.
[c] Act. ix. 4, 5. xxii. 8.
[d] Acts ii. 4, 32. iii. 8, 15. iv. 8, 10, 33. v. 12, 15, 31, 32.

8. *Q.* Why do you add the Circumſtance of

the Time of his Reſurrection, that *He Roſe* the
Acts x. 40. *Third Day?*

A. To ſhew that he roſe according to the *Types*, and *Prophecies*, that had gone before concerning Him; and upon the very Day that He himſelf had foretold he would Riſe. *Jonas* i. 17. ii. 10. compare *Mat.* xii. 40.——*Mat.* xvi. 21. *Jo.* ii. 19, 20.

9. *Q.* How does it appear that it was the Third Day on which he Roſe?

[a] Mat. xxvii. 45. Mar. xv. 25. Luk. xxiii. 44. [b] Mat. xxviii. 1. Mar. xvi. 2, 9. Luk. xxiv. 1, 3. Jo. xx. 1.

A. [a] He Suffer'd on the Sixth Day, being our *Friday*, between Nine and Three a Clock in the Afternoon: [b] He Roſe on the Firſt, commonly called Our *Sunday Morning*, after; and ſo was Dead part of *Friday*; all *Saturday*; and part of *Sunday*. For the *Jews* computed the Day from the *Evening*; and ſo *Saturday* Night, Six a Clock the *Firſt* Day of the *Week*, according to them began.

10. *Q.* Was there any thing Remarkable in the Day on which he Roſe?

A. It was the Day on which God had before deſigned he ſhould Riſe. And therefore on this Day, the *Sheaf* of the *Firſt-fruits*, by which their Harveſt was to be conſecrated, was lifted up before God, among the *Jews*; *Lev.* xxiii. 10. to ſignify, that *Chriſt*, our *Firſt-fruits*, ſhould on this Day be Raiſed up by God from the Dead, and ſo become a Surety to Us, of our *future Reſurrection*. See *Rom.* xi. 16. 1 *Cor.* xv. 20, 23.

11. *Q.* What is the ſpecial Importance of this *Article* to Us?

Actsxiii. 33. 2Cor. xiii. 4. *A.* It is very great: Inaſmuch as, Firſt, It does beyond Contradiction confirm the *Divine Authority* of our *Bleſſed Lord*; Rom. i. 4. and the *Truth* of our *Religion*: And, in the next Place, does Aſſure Us, that the Price of our Redemption

demption was fully paid by Him; *Rom.* iv. 25. viii. 33, 34. and is a Pledge to us, that *as Christ was raised from the Dead*, so shall *our mortal Bodies be quickned also, by the Spirit of Christ, which dwelleth in Us.* Rom. vi. 5, 9. viii. 11. 1 Pet. i. 3.

SECT. XIII.

Of his Ascension into Heaven, and Session at God's Right Hand.

1. Q. HOW did our Blessed Lord dispose of Himself, after that he was *Risen* from the *Dead?*

A. He continued upon Earth, Forty Days, with his *Disciples*, both to *Confirm* them in their *Belief* of his *Resurrection*: *John* xx. 19, 25, 27. and to instruct them more fully in all those things, which they were afterwards to preach to the World: *Acts* i. 3. And then at the End of them: **he Ascended into Heaven;** where he now **Sitteth at the Right-hand of God, the Father Almighty.**

2. Q. After what Manner did *Christ Ascend into Heaven?*

A. He was taken up Visibly in the Presence of all his Disciples. A Cloud came down under his Feet, and he mounted by Degrees in it. They follow'd him a long time with their Eyes; till at last having lost Sight of Him, but yet still looking after him to the Place where he passed, Two Angels appeared to them, and thus confirm'd them in the Truth of what they had seen; *Ye Men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall so Come in like manner, as ye have seen Him go into Heaven?* Acts i. 9, 10, 11. Luk. xxiv. 50, 51. Mar. xvi. 19.

3. Q. Did *Christ Ascend* in the same *Body*, in which He conversed with his Disciples, after his *Resurrection?*

A. He did Aſcend in the ſame *Body*; and has aſſured Us thereby, that We ſhall hereafter be Received up thither in our *Bodies*, *as* well as *Souls*; and ſo Reign in Both, together with him.

4. *Q.* Into what part of *Heaven* did *Chriſt Aſcend?*

Eph. iv. 10. Heb. ix. 24. x. 12. *A.* He aſcended into the *Higheſt Heaven*; where God does in a ſingular Manner ſhew his *Majeſty*, and *Glory*. And therefore *our Creed* tells us, that being aſcended into Heaven, he [a] *ſate down at the Right-hand of God, the Father Almighty:* Luke xxii. 69. Where alſo He ſhall continue, till he ſhall come again from thence *to judge both the Quick and the Dead.* Mat. xxv. 31. xxvi. 64. Acts i. 11.

[a] Mar. xvi. 19. Rom. viii. 34. Pſal. cx. 1. comp. Acts ii. 34. Heb. i. 3, 13. viii. 1. Eph. i. 20. Col. iii. 1.

5. *Q.* What do you mean by the *Right-hand* of *God?*

A. Not to Repreſent God under the Figure of a Man; nor to intimate any particular [b] Poſture of *Chriſt* Above; though having a *Humane Body* he might well enough be deſcribed in it. But as by the One, I underſtand a Place of Power, Honour and Authority; 1 *Kings* ii. 19. *Pſal.* xvi. 11. xlvi. 3. *Luke* xxii. 69. *Heb.* i. 3, 4. So, by the Other, I ſuppoſe, is meant, the *ſettled Poſſeſſion*, and *Enjoyment* of all theſe: *Prov.* xx. 8. *Heb.* x. 12. And the Senſe of the whole, I take to be this; That *Chriſt* being *Aſcended* up into *Heaven*, was immediately thereupon enſtated by God in the full Poſſeſſion of his *Regal Office* and *Dignity*; and ſhall [c] continue to enjoy it, till he ſhall have finiſh'd the whole Work of our Redemption; By beſtowing Glory, and Salvation, upon all his Faithful Servants; and by finally deſtroying, in Hell-fire, all the Enemies of his Power and Dignity.

[b] See Rom. viii. 34. 1 Pet. iii. 22. Acts vii. 56. Acts v. 30, 31. Eph. i. 20. 21, 22. Phil. ii. 8, 9. [c] 1 Cor. xv. 25. comp. Pſal. cx. 1.

6. *Q.* Does our *Saviour* do any thing, *at preſent*, for Us with *God* in *Heaven?*

A. Yes;

A. Yes; he perfects his *Prieſtly* Office there, by Interceding Effectually to God for our *Forgiveneſs:* As the *High Prieſt* under the Law, when he went into the *Holy Place* before the *Ark*, with the *Blood* of the *Sin Offering*, did thereby finiſh the Propitiation which he was to make for the *Sins* and *Offences* of the *People* of the *Jews*. *Rom.* viii. 34. 1 *Tim.* ii. 5. *Heb.* ix. 11, 12, 24, x. 21. 1 *John* ii. 1, 2.

SECT. XIV.

Of his Coming from thence to Judgment.

1. Q. HOW long ſhall our Saviour *Chriſt* continue to *Sit* and *Intercede* for Us at *God's Right Hand?*

A. Till the End of the World: Which being Come; He ſhall Return from thence with Glory to **Judge both the Quick and the Dead.** Mat. xvi. 27. Acts iii. 21. *The Heavens muſt Receive him till the times of Reſtitution of all Things.* And then, *This* Acts x. 42. 2 Tim. iv. 1. 1 Pet. iv. 5. *ſame Jeſus, which was taken up into Heaven, ſhall ſo Come in like manner, as he was ſeen to Go into Heaven.* Acts i. 11.

2. Q. What do you mean by the Phraſe, *the Quick and the Dead?*

A. By the *Quick*, I underſtand thoſe who ſhall be found Alive on the Earth at the Day of Judgment: 1 *Cor.* xv. 51, 52. 2 *Theſſ.* iv. 15. By the *Dead*, thoſe who have before departed out of this Life. And I make mention of Both to ſhew, that *ALL Men* ſhall be *judged*; And that [a] *Chriſt* ſhall be the *Judge of ALL*. *Acts* x. 42. [a] Acts xvii. 31. Rom. xiv. 9 2 *Cor.* v. 10. 2 *Tim.* iv. 1. 1 *Pet.* iv. 5.

3. Q. Do you then believe that there ſhall be a General Day of Judgment to the whole World?

A. I do believe there ſhall be ſuch a Day, and that moſt Solemn and Terrible: *Mat.* x. 15.

xi. 22, 24. xii. 36. *Jo.* v. 22, 25. *Acts* xvii. 31. *Rom.* ii. 5, *&c.* 2 *Pet.* ii. 9. iii. 7. *Heb.* vi. 2. ix. 27. 1 *Jo.* iv. 17. *Jude* 6. [a] Wherein, firſt, the Angels ſhall ſound the Trumpet; at the Voice of which, all that are in the Graves ſhall Ariſe, and Come forth, and be gather'd together into One certain Place: [b] Then our Saviour ſhall come down in the Clouds of Heaven, with Power and great Glory; and the Books ſhall be Open'd and the Judgment ſit; and every Man be judged out of the things which are Written in thoſe Books, according to his Works. See *Mat.* xxv. 31, *&c.*

[a] Mat. xxiv. 31. xxv. 31, 32. 1 Theſſ. iv. 16.

[b] Dan. vii. 9, 10. Jo. v. 27, 28, 29. Acts i. 11. —x. 42. 2 Tim. iv. 1, 8. 1 Pet. iv. 5. Rev. xx. 4, 11, 12.

4. *Q.* After what *Manner* ſhall this *Judgment* be tranſacted?

A. The particular Manner is unknown to Us: Yet this we are told, that we ſhall then be call'd to an Account for all that we have done in the whole Courſe of our Lives here on Earth. Every Evil Work; every fooliſh and wicked Word; every ſecret Thought ſhall be brought to light. Nothing that we now covet the moſt to hide, but ſhall be then diſcloſed. And we ſhall be either Acquitted, or Condemn'd, according to what we ſhall have done, whether it be Good, or whether it be Evil. *Eccleſ.* xii. 14. 1 *Cor.* iv. 5. 2 *Cor.* v. 10. *Mat.* xii. 36. *Rom.* ii. 6. *Rev.* xx. 12.

5. *Q.* Shall there be any particular Method obſerved, in the Proceedings of this Judgment?

A. Yes, there ſhall: For, Firſt, The [c] Juſt ſhall be Raiſed, and Judged, and Acquitted; and Caught up into the Air, at ſome convenient diſtance from the Earth, where, with the Holy Angels, they ſhall fill up the Retinue of our Bleſſed Saviour. Then the Wicked ſhall be Raiſed, and brought to Judgment [d]. And being condemn'd, not only by *Chriſt*, and his Saints, but

[c] 1 Cor. xv. 20, 23. 1 Theſſ. iv. 16, 17.

[d] Mat. xxv. 41. xix. 28. Lu. xxii. 30. 1 Cor. vi. 2.

but by the Sentence of their own Conſciences, they ſhall, together with the Devils, [a] be driven away by the Angels thereunto appointed into their Place of Torments. Which being done, Our Saviour ſhall, together with all his Saints Return triumphantly to Heaven, and there Reign in Glory at the Head of them for Ever, and Ever. *Luke* i. 33. *Heb.* i. 8. comp. *Pſal.* xlv. 6. lxxxix. 37. *Dan.* vii. 14. 7.

[a] Mat. xxv. 46. Jo. v. 29.

Of the Holy Ghoſt, his Divine Nature, Perſonality, and Office.

SECT. XV.

1. Q. WHAT does the *THIRD PART* of your Creed contain?

A. It contains all that is needfull to be Known and Profeſs'd by Us, with Relation to the **Holy Ghoſt.**

2. Q. What do you account needful to be believed concerning him?

A. Not only that there is a *Holy Ghoſt*; but that he is the *Third Perſon* in the ever-bleſſed *Trinity*; and as ſuch, of the *ſame Divine Nature*, with the *Father* and the *Son*.

3. Q. How does this appear?

A. By the plain Teſtimony of the *Holy Scriptures*; by which alone we are capable of knowing any thing in theſe Matters. Now thoſe Sacred Writings evidently ſpeak of him, not only as a *Perſon*, but as a *Divine Perſon*; and that diſtinct both from the *Father*, and from Our *Lord Jeſus Chriſt*.

4. Q. Wherein do the Holy Scriptures ſpeak of this Bleſſed Spirit, as of a *Perſon*?

A. * They give him the Proper *Names* of a Perſon: *GOD*; Acts v. 3, 4. *LORD*; 2 Cor. iii. 17. *THE SPIRIT*; 1 Sam. xvi. 14. Jo. xvi. 14. *THE COMFORTER*; Jo. xiv. 26. xvi. 7, *&c.* * They aſcribe

aſcribe to Him the *PROPERTIES* of a Perſon; *Underſtanding*, 1 Cor. ii. 11. *Will*, 1 Cor. xii. 11. *They Repreſent Him as doing *PERSONAL ACTS*: He is *Sent*; He *Cometh*, *Goeth*, *Heareth*, *Teacheth*; Mat. iii. 16. Jo. xiv. 26. xv. 26. xvi. 7, 13, &c. Is *Tempted*, *Reſiſted*, *Grieved*; Acts v. 9. Eph. iv. 30. *Speaketh*, *Commandeth*, *Intercedeth*: Acts x. 19. xiii. 2. Rom. viii. 26. *They *JOYN* him with thoſe who are confeſſedly *PERSONS*, viz. *God* the *Father*, and *our Lord Jeſus Chriſt*. In the Form of *Baptiſm*: *Mat.* xxviii. 19. In St. *Paul*'s Wiſh for the *Corinthians*, 2 Cor. xiii. 13. In St. *John*'s Catalogue of *Witneſſes*: 1 Jo. v. 7. They *OPPOSE* him to ſuch *Spirits*, as We all allow to be *PERSONS*: 1 Sam. xvi. 14. * They repreſent him under *PERSONAL APPARITIONS*: Mat. iii. 16. Acts ii. 3. and by all this undoubtedly aſſure Us, that he is a *Perſon*.

5. Q. By what Arguments from the Holy Scriptures do you prove, that He is a *Divine Perſon*?

A. By the ſame by which I before ſhew'd the *Son* ſo to be. They aſcribe to him the *NAMES* of *God*: Acts v. 3, 4. 2 Cor. iii. 17. The *ATTRIBUTES* of *God*: Heb. ix. 14. Pſal. cxxxix. 7. Job. xxvi. 13. The *HONOUR* of *God*. They tell us, That he is the *Spirit* of *God*: 1 Cor. ii. 11, 12. That a *Sin* may be immediately *committed* againſt Him: *Mat.* xii. 31. That his dwelling in Us, makes our *Bodies* the *Temples of God*: 1 Cor. iii. 16. That *Chriſt*, by being *Conceived* by *him*, became the *Son of God*: Luke i. 35. They teach us to *Baptize* in his *Name*, together with thoſe of the *Father*, and *Son*: Mat. xxviii. 19. And by all this evidently declare to Us, that He is not a Created but a Divine Perſon.

6. Q. How do you prove him not only to be a *Divine Perſon*, but a Perſon diſtinct both from the *Father*, and the *Son*?

A. He

A. He *proceedeth from the Father*; and therefore is not the *Father*: John xv. 26. He is *ſent by the Son*; and therefore is not the *Son*: John xvi. 7. He is *ſent*, ſometimes by the *Father*, in the *Name of the Son*; and ſometimes by the *Son*, from the *Father*; and therefore is neither the *Father*, nor the *Son*: John xiv, 26. xv. 26.

Comp. Mat. iii. 16. xxviii. 19. Eph. ii. 18. Gal. iv. 6. 1 Jo. v. 7.

7. *Q.* But did not you before ſay, that there is but *One God?* And how now do you ſay, that the *Father is God, the Son is God, and the Holy Ghoſt is God.*

A. That there is but *One God*, the Holy Scriptures plainly declare; and even Reaſon it ſelf confirms it to Us. And yet the Same Scriptures as plainly declare Every One of theſe Three to be *God.* And the only way we know of Reconciling theſe Two, ſeemingly contrary Aſſertions, is to ſay, that theſe Three are of *One*, and the *ſame divine Nature*, communicated from the *Father* to the *Son*, and from *Both* to the *Holy Ghoſt*: And that therefore They, together, make but *One God.*

8. *Q.* How can Three diſtinct *Perſons* ſo partake of the *One Divine Nature*, or *Eſſence*, as All together to make but *One God?*

A. That is not my Concern to explain: This I am ſure, that if the *Scriptures* be (as We all allow that they are) the *Word of God*, what they plainly deliver muſt be true, becauſe it is, in effect, delivered by God; who can neither be Himſelf deceived, nor will deceive Me. Now that they deliver both theſe Propoſitions to me, That *the Father is God, the Son is God, and the Holy Ghoſt is God*; And yet *that there are not Three Gods, but one God*; I am as ſure, as I can be of any thing that is ſpoken or written, for my Underſtanding. That therefore both theſe Aſſertions are True, and Credible,

I am

I am ſure. But how, or after what manner, I am to underſtand them, ſo as to remove all ſhew of Contradiction in them, this the Holy Scriptures have not revealed; nor do I therefore preſume to pronounce any thing, more particularly concerning it.

9. *Q.* Why then do you ſay that they are *Three Perſons*, and but *One* in the *Divine Eſſence?*

A. Becauſe I know not how better to expreſs the *Unity* and *Diſtinction*, of them; and they are *Terms* which the *Church* has long Received; and I ſee no Reaſon to depart from them, unleſs I knew of ſome better and more apt Expreſſions to Uſe in their Stead.

10. *Q.* Is there any thing farther needful to be known concerning the *Holy Ghoſt?*

A. Yes, there is; and that is with Relation to his *Office:* And upon the Account of which, He has the Attribute of **Holy**, in an Eminent Manner, aſcribed to Him; *viz.* That it is He **who [a] Sanctifieth Me, and all the Elect People of God.**

[a] Rom. xv. 16. 1 Cor. vi. 11. 2 Theſſ. ii. 13. 1 Pet. i. 2. [b] Deut. xxix. 4. Jer. xxxii. 40. Ezek. xxxvi 27. Jo. vi. 44. 2 Theſſ. iii 3. 1 Jo. iii. 9.

11. *Q.* How is it that the *Holy Ghoſt* does this?

A. [b] He *Regenerates* Us at our *Baptiſm:* John iii. 5. Tit. iii. 5. He *Unites* Us unto *Chriſt*. 1 Cor. xii. 12, 13. 1 John iii. 24. *Co-operates* with Us in all our *Religious Undertakings:* 2 Cor. iii. 3, 5. 1 Theſſ. ii. 13. He *Illuminates* our *Underſtandings:* Pſal. cxix. 18. Acts xvi. 14. *Diſpoſes* our *Wills:* Phil. ii. 13. *Settles* us in the Faith of *Chriſt:* Eph. ii. 8. Phil. i. 29. *Enables* us to fulfil our *Duty:* Rom. viii. 14. Gal. v. 16. *Helps* our *Prayers:* Rom. viii. 26. *Fortifies* us againſt *Temptations:* 1 Cor. x. 13. And *Carries* us through all the Dangers, that either our Own Weakneſs, or the Cunning and Malice of the Devil may raiſe againſt Us; to draw Us away from, or hinder

Us

Us in Our Duty. *Phil.* i. 6. 1 *Cor.* i. 8. 2 *Cor.* i. 22. *Eph.* iv. 30.

12. *Q.* Will the *Holy Ghoſt* alone do all this for Us?

A. No; But we muſt Uſe our Own Endeavour, if ever we mean to be aſſiſted by him. It is by the *Grace* of the *Holy Spirit* alone, that we are either diſpoſed to Will, or enabled to do thoſe things which God, and our Duty, Require of Us. But that *Grace* is not to exclude, but to aſſiſt and perfect, our Own Endeavours; and to enable us thereby to do that, which without it we ſhould never have been able to have done. *Phil.* ii. 12, 13. *Work out your own Salvation with Fear and Trembling: For it is God which Worketh in you, both to Will, and to Do, of his Good Pleaſure.* 2 Cor. iii. 5.

13. *Q.* By what means may we obtain this *Help* of the *Holy Spirit?*

A. By fervent *Prayer* to *God* for his *Grace*: Luke xi. 9, 13. and by a diligent Care to uſe that Portion of it, whatever it be, which God hath given us, to his Honour and Service: *Mat* xiii. 12. xxv. 29. Upon our doing of which, not only that *Grace*, which we already have, ſhall be ſure to be continued to Us, but greater Degrees ſhall be added to it. 2 *Pet.* iii. 18.

14. *Q.* Are theſe the only Ends for which the Holy Spirit was given by *Chriſt*, to his *Church?*

A. No; His *Operations* are very many, and can hardly be particularly Enumerated. He not only *Regenerates*, and *Sanctifies* Us; *Diſpoſes* Us to Our *Duty*; and *Fortifies* Us againſt *Temptation*; but moreover, *Directs Us* in Our *Doubts*; *Comforts* Us in Our *Afflictions*; *Supports* Us in Our *Troubles*; *Arms* Us againſt the *Fear of Death*; Gives Us *Strength* and *Courage*, in *Tryals* and *Perſecutions*: And, in ſuch Caſes as he

ſees

ſees needful, *Seals our Souls*, with ſuch an Inward *Senſe* and *Aſſurance* of God's *Favour*, as makes us firmly ſatisfied of our future, Everlaſting Salvation. *Rom.* v. 5. xiv. 17. viii. 14, 16. 2 *Cor.* i. 22. *Eph.* i. 14. iv. 30. *Gal.* iv. 6. *Phil.* i. 29. 1 *Theſſ.* i. 6.

14. *Q.* How long ſhall the Holy Ghoſt continue thus to Comfort, Sanctify, and Guide the Faithful?

A. As long as there ſhall any Faithful Remain in need of his Aſſiſtance: Which becauſe there will be to the *End* of the *World*, therefore *Chriſt* has promiſed, that He ſhall alſo, till then, continue to *Conduct*, and *Govern*, his Faithful Servants. *John* xiv. 16. *Matth.* xxviii. 20.

Of the Catholick Church, and of Hereticks, and Schiſmaticks.

SECT. XVI.

1. *Q.* WHAT does the *FOURTH*, and Laſt *Part* of your *Creed* relate to?

A. To the *Church of Chriſt*: Its *Duty* and *Privileges* here; and its future *Hope* of *Glory* and *Immortality* hereafter.

2. *Q.* What is the Firſt thing which you are taught to believe concerning *Chriſt*'s *Church*?

Mat. xvi. 18. 1 Cor. xii. 27, 28. Eph. i. 22. v. 25, 27. Col. i. 18, 24.

A. That there is a **Holy Catholick Church.**

3. *Q.* What is that *Church*, of which this *Article* ſpeaks?

A. It is the *Univerſal Church* of *Chriſt*; the General Aſſembly of all thoſe, who from the time of the firſt publiſhing of the Goſpel, to this Day, have believed in *Chriſt*; or ſhall hereafter profeſs his Faith, to the End of the World.

4. *Q.* How can ſuch a *Church* be the *Object* of our *Faith?*

A. Not as to that part of it which we ſee, and communicate with; but chiefly in theſe Two

Two Reſpects. Firſt, as we Believe, by the Word of God, that thoſe who have gone before Us, in the true Faith of *Chriſt*, and the Fear of his Holy Name, though out of all Viſible Communion, at preſent, with Us, do yet Live to God; and are ſtill Members of *Chriſt*'s Church, though in a different State from Us; and ſhall, together with Us, be gather'd into *One Glorious Society* at the laſt Day. And, Secondly, As, upon the ſame Grounds, we do alſo farther believe, that in all the Ages yet to come, to the End of the World, *Chriſt* ſhall continue to have a *Church* upon *Earth*; So that no Power of Men, or Malice of the Devil, ſhall ever be able utterly to root it out, or to deſtroy it.

Luk. xx. 38. 1 Cor. xv. 22, 23. 1 Theſſ. iv. 13, 15. Mat. xvi. 18, xxviii. 20.

5. *Q.* How can a Society, conſiſting of ſuch different Members, and thoſe at ſo great a diſtance, both in Time, and Place, from One Another, yet All together make but *One Church?*

A. Becauſe how different ſoever the Members of this Church may otherwiſe ſeem to be; yet they are all * United together under One *Head*, the *Lord Jeſus*: Are * *Sanctified*, and *Ruled*, by the ſame *Holy Spirit*: * Are endued with the ſame *Love to God*; and towards *One Another*: * *Live* by the ſame *Laws*: * *Profeſs* the ſame *Faith*: * *Partake* of the ſame *Sacraments*: * Have the ſame *Hope* of *Salvation* ſet before them: * *Worſhip* the ſame *God*, by the ſame *Advocate*, and *Saviour Jeſus Chriſt*: And (as to what concerns all the true, and lively Members, of this Society) * ſhall one Day be gathered together into One actual *Place*, and *Portion*; in the Glorious *Kingdom of God* for Ever.

Acts ii. 41, 46. Rom, xii. 4, 5. 1 Cor. x. 17. xii. 27, 28. Epheſ. iv. 3, 4, 5, &c. v. 23, 26. Col. i. 18. Heb. xii. 23.

6. *Q.* Wherefore do you give this Church the Title of *Catholick?*

A. Upon ſeveral Accounts, but chiefly theſe Two:

Pſal. lxxvi. 1, 2. —cxlvii. 19, 20.

Two: Firſt, To diſtinguiſh it from the *Jewiſh Church*; which was confined to a certain *People*; and was to continue, but for a certain *Time*: Whereas the *Chriſtian Church* takes in *all Mankind*; and is to laſt to the *End of the World*. Pſal. ii. 8. Acts x. 34, 35, Mat. xxviii. 19, 20. Mark xvi. 15. Luke xxiv. 47. 1 Cor. xii. 13.

And, Secondly, To ſhew that in this *Creed*, which comprehends what is to be *Believed* by *All Chriſtians*; we profeſs not our Faith of any *One* Particular *Church*; which may ceaſe; and fail; (ſuch as the *Church* of *England*, or *Church* of *Rome*;) but of the *Catholick*, or *Univerſal* *Church* of *Chriſt*; as that which ſhall never fail; and to which, alone, the *Promiſes* of *God* belong.

Mat. xvi. 18. —xxviii. 19, 20.

7. *Q.* May not any *One*, particular *Church*, be called the *Catholick Church?*

A. No, it may not; any more than *London* may be called *England*, or *England* the *Whole World*. The *Catholick Church*, is the *Univerſal Church*; and that neither *Ours*, nor any other *particular Church* is; nor, whilſt there are more ſuch *Chriſtian Churches* in the World, can be. But, a *Catholick Church*, a *Particular Church* may be called: And ſuch ours is; though that of *Rome*, I doubt, will hardly be able to make a good Pretenſion to *this Title*, any more than to the *Other*.

8. *Q.* Do you make a difference then, between *A Catholick Church*, and *THE Catholick Church?*

A. There is certainly a wide difference between them. *THE Catholick Church* is, as I before ſaid, The *whole Church*. But a *Catholick Church* implies no more than a *Sound Part* of it; a *Church* in *Communion* with the *Catholick Church* of *Chriſt*, in oppoſition to the Conventicles

venticles of *Hereticks*, and *Schiſmaticks*: Who, whatſoever they may pretend, are really no parts of the *Catholick Church*, nor ſhall be conſider'd by *Chriſt* as ſuch.

9. *Q.* Whom do you account *Hereticks* and *Schiſmaticks?* And how does it appear that they are not *Parts* of the *Catholick Church?*

A. The *Catholick Church* being that *Church* which was, at the firſt Planted by *Chriſt* and his *Apoſtles*, and has continued ever ſince to Teach the ſame Doctrine which it Received from them: It is evident that no *Heretick* can be a *true Member* of it: Becauſe Thoſe only are *Hereticks*, who *Deny*, *or Diſbelieve*, *that Faith which* Chriſt *and his Apoſtles delivered to This Church.* And that not in ſome *leſſer Points*, but in the *moſt Neceſſary*, and *Fundamental Articles of it.* Now Thoſe, who do this, can never be true Members of that *Church*, whoſe *Doctrine* They not only do not Receive, but reject: And who by their *Errors* deſtroy that very *Faith*, by which alone They can be intituled to the Character either of true Diſciples, or ſound Members of *Chriſt*'s Church.

10. *Q.* But why may not *Schiſmaticks* be accounted true Members of *Chriſt's Church?*

A. Becauſe they forſake, and cut themſelves off from the *Communion* of the *Catholick Church.* Now it is a Contradiction to ſay that thoſe ſhould continue *Members* of the *Catholick Church* who by their Own voluntary departure from it, have renounced the *Communion* of it.

11. *Q.* Do you look upon the *Church* of *England* to be a trne part of the *Catholic Church?*

A. It certainly is: Inaſmuch as it profeſſes the *true Catholick* Faith, deliver'd in the *Holy Scriptures*, and drawn up in the *Creeds* of the *Church*, and, by the moſt antient Councils acknowledg'd

to be ſufficient to denominate thoſe who profeſs'd according thereunto, to be truly *Catholick Chriſtians:* And alſo *holds Communion* with all ſuch *Churches* as profeſs the ſame *Faith*; and, as far forth, as they do ſo.

12. *Q.* What is your Opinion of the *Church* of *Rome*, in this Particular?

A. That ſhe is both *Schiſmatical*, and *Heretical: Schiſmatical*, in *cutting off* all Others from her *Communion*, who will not profeſs her *Errors*, and ſubmit to her *Uſurp'd Authority: Heretical*, in profeſſing ſuch *Doctrines* as quite deſtroy the *Foundations* of *Chriſtianity*; and are inconſiſtent with that *Truth*, which ſhe herſelf pretends to maintain.

13. *Q.* In what Reſpect do you believe the *Catholick Church* to be *Holy?*

Eph. i. 4. iv. 1, 2, 3. v. 26, 27. Col. i. 22, 2 Tim. i. 9. ii. 19. Tit. ii. 14. 1 Pet. i. 15, 16.

A. As both the * *End* of *Chriſt* in Gathering of it; the * *Rules* he has given to it; the * *Promiſes* he has made it; * Its *Sacraments*, * *Miniſtry*, all its * *Ordinances*, were deſigned to make it *Holy*. But eſpecially, as * All thoſe who are indeed the *Faithful Members* of it, are *actually Sanctified* by the *Grace* of the *Holy Spirit*; and ſo are truly, though imperfectly, *Holy*, now; and ſhall be made altogether *Holy*, and without Spot, hereafter.

Of the Communion of Saints; Living, Departed.

SECT. XVII.

1. *Q.* WHAT is the firſt *Duty*, or *Privilege*, belonging to thoſe who are Members of *Chriſt's Church?*

A. **The Communion of Saints.**

2. *Q.* What do you mean by *Saints?*

A. Though the Word, in our Language, be more Reſtrain'd; yet in that, in which this *Creed* was

was compoſed, it may indifferently denote either *Holy Perſons* or *Holy Things*: And this *Article* may very well be extended to both of Them.

3. *Q.* Whom do you mean by *Holy Perſons?*

A. Though all *Chriſtians* in General, are ſo called in Scripture; and we are Charitably to preſume that all ſuch are Holy Perſons: Yet by *Saints*, [a] we are moſt properly to underſtand ſuch as anſwer the End of their Calling, by a *Lively Faith*, and a *Holy Converſation*, in which Two, the *Goſpel-Saintſhip* does conſiſt. *Epheſ.* iii. 17, 18. v. 3. *Col.* iii. 12.

Rom. i. 7. xv. 25, 26, 31. Epheſ. i. 1. Phil. i. 1. Col. i. 4. [a] 1 Theſſ. iii. 13. Rev. xi. 18.

4. *Q.* With *Whom*, and in *what Things*, do you believe ſuch *Perſons* to have *Communion?*

A. I believe that all the true Members of *Chriſt*'s Church, have a Right of *Fellowſhip*, or *Communion*, with *God* the *Father*, and our *Lord Jeſus Chriſt*; as they are Received into Covenant by the *One*, through the Death, and Paſſion of the *Other*.

1 Cor. i. 9. Eph. iii. 9. 11, 12. 1 Jo. i. 3.

[b] I believe that they have a *Fellowſhip* with the *Holy Ghoſt*, by his *Dwelling* in Them, and *Sanctifying* of Them.

[b] 1 Cor. xii. 7. 2 Cor. xiii. 13. Gal. iv. 6. Phil. ii. 1,

I believe that they have *Fellowſhip* with the [c] *Holy Angels*; who both Miniſter unto them in their Exigencies, and have a moſt tender affectionate Concern for Them.

[c] Luk. xv. 10. xvi. 22. Heb. i. 14.

[d] I believe that they all have a *Fellowſhip* with *One Another*, as * *Members* of the ſame *myſtical Body of Chriſt*; *Profeſſors* of the ſame *Faith*; * *Heirs* of the ſame *Promiſes*; * *Guided* by the ſame *Spirit*; and * *Governed* by the ſame *Laws*: And I believe that they ought, as *living Members*, * to have a *Fellowſhip* of *Love* and *Charity* alſo towards each Other.

[d] 1 Cor. xii. 12, &c. 1 Jo. i. 7. Rom. xii. 5, 16, &c.

And, Laſtly, I believe that they have a *Right* of communicating in all the *Ordinances* of the *Goſpel*: In the *Prayers* of the Church; in the *Miniſtry*

Acts ii. 42. 1 Cor. x. 16, 17. Eph. iv. 11, 12, &c.

Miniſtry of the *Word* and *Sacraments*; and whatſoever elſe hath been appointed by *Chriſt*, or eſtabliſhed in the Church, for the Common Good and Benefit of all the *Members* of it.

5. *Q.* Do you not, by this Account of the preſent Article, utterly ſhut out thoſe from any part in it, who yet are more commonly called *Saints*; I mean, Such as have *departed* this *Life* in the *Fear of God*, and the *Faith of Jeſus Chriſt?*

Heb. xii. 22, 23.

A. No, by no means; I believe them to partake in this *Communion* alſo; as they are ſtill *living Members* of Chriſt's *Holy Catholick Church*. And therefore I believe, that They have a *Fellowſhip*, no leſs than We, with *God*, and *Chriſt*. That they are *Sanctified* by the *ſame Spirit*; Are *Viſited* by the *Holy Angels*; Have ſome kind of *Fellowſhip* with *One Another*; and with Us alſo, however ſeparated by Death from Us.

6. *Q.* Wherein do you ſuppoſe their *Fellowſhip* with Us to conſiſt?

A. I look upon the Caſe be much the ſame with Us, as it is with Members of the ſame Civil Society upon Earth, when they are in a foreign Countrey, far diſtant from One Another. * We are *Members* of the *ſame Church*; * *United* to the *ſame Head*; * *Sanctified* by the *ſame Spirit*; * *Heirs* of the *ſame Promiſes*; Shall, in a little time be in the *ſame Place and State*; and when the End of the World comes, * we ſhall all be tranſlated to the *ſame Glory* and *Happineſs* in God's *Heavenly Kingdom*.

7. *Q.* To what Offices of *Communion* does this Belief oblige Us, at preſent, towards Each Other?

A. To the *Members* of *Chriſt's Church* ſtill *Living*, it obliges Us to *Love* and *Charity*; to mutual *Prayers* for, and *Help* of, Each other; in all ſuch Things as may promote the Salvation of

Us all. How the *Saints departed* maintain *Communion* with Us, We cannot tell. Probable it is that they do, in general, *pray* for Us, as it is certain they wish well to Us. But for our selves, who are yet here on Earth; we must *Bless* God for the *Grace* he was pleased to bestow upon Them; and by which they were deliver'd from the Sins and Temptations of this Evil World, and enabled faithfully to serve him unto the End. We must set before Us their *Examples*, and *Imitate* their *Virtues*. We must account of them as *Living Members* of *Christ's Body*; and be not only Ready, but Desirous, to Go to them, whenever it shall please God to call for Us. We must take care decently to *dispose* of their Bodies; and faithfully to fulfil, as much as in Us lies, what they have left in *trust* with Us, to be done for Them after their departure.

8. *Q.* What think you of that *Honour* which is paid to them in the *Church* of *Rome?*

A. It is not only Vain, and without all Warrant from God's Word; but indeed *Superstitious*, and *Idolatrous*. To *Pray* to any *Creature*, and He at a vast *Distance from Us*; In the *House* of *God*, with all the *Outward Marks* of Religious Worship; nay, and oftentimes, in the *same Words*, and in the *same Breath*, in which We *pray* to *God*; and that, lastly, with a *Confidence* that the *Person* so *pray'd* to, can *Hear our Prayers* and *Answer our Desires*; being evidently to Give to the *Creature* the *Honour* due to the *Creator*, which cannot be done without the Peril of *Idolatry*.

Of the Forgiveneſs of Sins; and the Power of the Church in that behalf.

SECT. XVIII.

1. Q. WHAT is the next Privilege which you believe does, of Right belong to thoſe who are the Members of *Chriſt*'s Church?

A. **The Forgiveneſs of Sins.**

2. Q. What is Sin?

A. It is the *Tranſgreſſion of God's Law*, 1 Jo. iii. 4. Whether by our Omitting to do what that Required us to have done; Or by our doing any thing contrary to its Commands.

3. Q. What mean you by the *Law of God?*

1 Jo. i. 7. Pſal. xxxii. 1, 2. Comp. Rom. iv. 7, 8.

A. The *Will of God*, howſoever made known to Us; whether by the *Light* of our *Own Conſciences*, or by the *Declarations* of his *Word*; eſpecially that which is deliver'd to us, in the *Books* of the *New Teſtament*.

4. Q. How does God *forgive Sin?*

A. He *waſhes* away the *ſtain* of it by his *Sanctifying Grace*; and *Remits* the *Puniſhment* of it; for the *Sake*, and through the *Merits*, and *Mediation* of *Jeſus Chriſt*, our *Saviour*.

5. Q. What Aſſurance have we that God will thus *Forgive* us our Sins?

Acts iii. 26. xiii. 38, 39. 1 Cor. xv. 2, 3. 2 Cor. v. 21.

A. The Covenant of the Goſpel is founded upon the Promiſe of ſuch Forgiveneſs: So that if we Believe that *Chriſt died for our Sins*, we muſt alſo Believe that God, for *Chriſt*'s Sake, will forgive all thoſe, who truly repent of their Sins. *Luk.* xxiv. 47. *Acts* v. 31. xxvi. 18. *Eph.* iv. 32.

6. Q. Is this the peculiar Privilege of the *Church* of *Chriſt?*

A So the Scriptures tells us: There being *no Other Name under Heaven given among Men, by which we muſt be Saved, but only* that *of the Lord Jeſus.* Acts iv. 12.

7. Q.

7. Q. From whom is this *Forgiveneſs* to be Sought?

A. Who hath Power to forgive Sins but God *only?* Mark ii. 7. Of Him therefore it muſt be ſought in the Name of *Jeſus Chriſt.*

8. Q. But has not *Chriſt* left a *Power* with his *Church* to *forgive Sins?*

A. He has left with his *Church* a *Miniſterial Power*, to declare Forgiveneſs of Sins to all ſuch as truly Repent of them, and believe in Him. When therefore the Miniſters of his Word, are called in to the Aſſiſtance of Sick or Scrupulous Perſons; they may, upon the Suppoſition of a true Repentance, pronounce in God's Name, the Pardon of their Sins to them. But in this they only deliver the Sentence of God; which, if the Sinner be truly penitent, God will infallibly make Good: Otherwiſe it will be of no uſe to them; becauſe it was *erroneouſly*, though *charitably* paſs'd upon them.

9. Q. But does not the *Church* of *Rome* aſcribe much more, to the *Abſolution* of the *Prieſt*, than this?

A. Yes, it does: Nor is this One of the leaſt Preſumptuous, or leaſt Dangerous of its Errors. They tell us, that the *Sentence* of the *Prieſt*, in this Caſe, is not only *Declarative*, but *Judicial.* And, which is yet worſe, they add; That tho' a Sinner be not affected with ſuch a *Sorrow* for his *Sins*, as would Otherwiſe be ſufficient to obtain *God's Pardon*; yet, by rightly *Confeſſing* them to a *Prieſt*, They ſhall be forgiven; and an Entrance Opened into Heaven, by the *Power* of the *Keys*, in *Abſolution.* By the former of which, as they uſurp upon the *Prerogative* of *God*; Mark ii. 7. So do they, by the latter, lay a very dangerous Stumbling Block in the way of wicked Men whilſt they Encourage them to Rely on ſuch a *Sor-*

row for the *Forgiveneſs* of their *Sins*, as will certainly fail, and Ruin them in the End.

Of the General Reſurrection.

SECT. XIX.

1. Q. WHAT is the Third *Privilege*, promiſed by God to *Chriſt's Church?*

A. **The Reſurrection of the Body.**

2. Q. Shall not *All Men* whatſoever, be *Raiſed* again at the laſt Day?

A. They ſhall.

3. Q. How then is this a *Privilege* of thoſe who are the *Faithful Members* of *Chriſt's Church?*

A. Becauſe though all Men ſhall be Raiſed, yet not All after the ſame Manner. The Bodies of

Phil. iii. 21. Mat. xiii. 43 Dan. xii. 3. the Faithful ſhall be raiſed in a moſt Bleſſed, and Glorious State: 1 *Cor.* xv. 42, *&c.* They ſhall be perfected in all their Parts, and Qualities; ſhall be render'd an Habitation fit for a Glorify'd Soul to dwell in; and be prepared for the Enjoyment of an Everlaſting Felicity. And thus to Riſe; in ſuch a State, and for ſuch an End, is certainly a very great Benefit, and the peculiar Privilege of *Chriſt's* Holy Church: *Luke* xiv. 14. xx. 35, 36, 37. *Jo.* v. 29.

4. Q. How then ſhall the Wicked be Raiſed?

Jo. v. 28, 29. Acts xxiv. 15. *A.* Their Bodies ſhall alſo be Reſtored to them; and that in ſuch a State, as to be capable of undergoing for Ever thoſe Torments which God has prepared for Them. But their Reſurrection ſhall be to Shame and Miſery: And what is the Bleſſing of the Righteous, ſhall to the Wicked be a means of Encreaſing their Pain, and Enlarging their Puniſhment.

5. Q. Shall we Receive the *ſame Bodies*, we now have, at the *Reſurrection*; or ſhall ſome *Other Bodies* be prepared for us?

A. The

A. The very Nature of a *Reſurrection* does unanſwerably prove, that we ſhall Receive the *ſame Bodies*; and the *End* of it confirms it to us: Our Bodies being therefore Raiſed, and Reſtored to Us, that we may be *Rewarded*, or *Puniſhed*, in the ſame Eſtate both of *Soul* and *Body*, in which we had done Things Worthy either of Reward or Puniſhment. Dan. xii. 2. Jo. v. 28, 29. Rom. viii. 11. 1 Cor. vi. 13, 14. 2 Cor. v. 10.

6. *Q.* Shall *All Mankind*, not only *Good*, and *Bad*, but Every *Single Perſon* of either kind, be *Raiſed* at the Laſt Day?

A. All that ever died ſhall be Raiſed: *Joh.* v. 20. 2 *Cor.* v. 10. But many will be found at the *Laſt* Day *Alive* on the *Earth*. Now they ſhall not *die*, nor, by Conſequence, *Riſe from the Dead*. But they ſhall be *Changed*: That is to ſay, the Men of that Age, (whether Good or Bad) ſhall, by the mighty Power of God, be put into the ſame State with Thoſe, who being Dead, were Raiſed from the Dead: And ſo be brought with them before the Judgment Seat of *Chriſt*: 1 *Cor.* xv. 51. 1 *Theſſ.* iv. 15.

Of the Future State, of Heaven, Hell.

SECT. XX.

1. *Q.* WHAT ſhall follow upon the Reſurrection?

A. The Laſt, and general Judgment of Mankind; which being paſs'd, and the Sentence pronounced upon Every One, according to his Works; It ſhall immediately be put in Execution: *The Wicked ſhall Go into Everlaſting Puniſhment, but the Righteous into* **Life Everlaſting.** Mat. xxv. 46.

2. *Q.* Shall the *Wicked*, as well as the *Righteous*, *live for ever?*

A. They

A. They ſhall, if ſuch a *State* of inexpreſſible *Miſery*, as they ſhall be condemn'd to, may be called *Living*. For they ſhall never ceaſe to be; nor ever ceaſe to be tormented to all Eternity: *Mat.* x. 28. xxv. 41, 46. xviii. 8. Compare *Mark* ix. 44, 45, 46, 47.

3. *Q.* How then is *Everlaſting Life* a Privilege of the Church of *Chriſt?*

A. As the *Reſurrection of the Body*, was before ſaid to be. That *Life* which alone deſerves to be ſo called; that Happy and Glorious Life, which God has prepared for the Faithful in his Kingdom, that is the Singular Privilege of *Chriſt*'s *Church*, and of the Faithful Members of it. The other, is rather an *Everlaſting Duration*; a State of *endleſs Dying*, than an *Everlaſting Life.*

4. *Q.* But can it be conſiſtent with the Juſtice and Mercy of God, to puniſh the *temporary*, and *tranſient Sins of Men*, with an *Everlaſting State* of *Miſery* and *Sufferings?*

A. We muſt confeſs it ſo to be, or ſay, (which is as Unreaſonable, as it would be Wicked) that God will deal Unjuſtly, and Unmercifully with Sinners, at the laſt Day. For certain it is, that this he has declared ſhall be the Reſult of their Evil-doings.

5. *Q.* Why may we not by the *Everlaſting Death*, and *Everlaſting Puniſhment*, of which the Scriptures ſpeak, on this Occaſion, underſtand rather the *final Deſtruction* of ſuch Wicked Perſons, than an *Eternal Continuance* of Them in *Pain* and *Miſery?*

Comp. Rev. xiv. 11. xxi. 8.

A. Becauſe the *Scriptures* have plainly declared, were Men willing to underſtand it, that by *Everlaſting Puniſhment*, is meant *Everlaſting Torment*. That *their Worm ſhall not die, nor their Fire be quenched; but they ſhall dwell in Everlaſting Burnings*: Mark ix. 44. Iſa. lxvi. 24. That *there ſhall*

be weeping and wailing, and gnashing of Teeth: Mat. viii. 12. xiii. 42, 50. All which Phrases, however they be understood, must denote Suffering, as well as Punishment: An Eternity of Pain, not an Eternal State of Death and Insensibility. Besides that *Everlasting Death* or *Destruction*, would not otherwise be, properly speaking, an *Everlasting Punishment*. For as soon as Men are thus *Dead*, they *cease* to *suffer*; and for that very Reason, cease to be punish'd. And one may as well say, that a Malefactor, who was Executed for his Crimes a hundred Years ago, still continues to be punish'd by the Magistrate; as that after a Man should be once annihilated, he should continue to be Punish'd for his Sins, by God Almighty.

6. *Q.* Wherein do you suppose the *Everlasting Happiness* of the Righteous shall Consist?

A. As to the Particulars of it, they are altogether Unknown to Us; nor indeed are we able in our present Estate, perfectly to comprehend the Greatness of them. Thus much in General, we are told; that they shall be placed in a most Glorious and Perfect State; free from all Sin, and from all Suffering: Where they shall Enjoy all the Pleasure and Satisfaction that their Natures, then vastly enlarged, shall be capable of. They shall dwell in the Presence of God; shall be continually entertain'd, not only in the Contemplation, but with the Fruition, of all the Riches of his Goodness, and Glory. They shall be Companions with the Holy Angels; and pass their time, in the Greatest Love of God, and of One Another, that can be imagined. They shall turn all their Service, into Praise and Wonder; shall have nothing left to wish or desire of Him. And they shall both Love, and Serve, and Praise Him,

1 Cor. xv. 42, &c. Phil. iii. 21. 1 Jo. iii. 2. Rev. xxi. 4. Psal. xvi. 11.

Him, with ſuch Rapture, and Satisfaction, with ſuch Joy to themſelves, as well as ſuch Fervour towards God, as no Thoughts can Conceive, nor is it poſſible for us, by any Words, to expreſs the Greatneſs of it. 1 *Cor.* ii. 9. Compare *Iſa.* lxiv. 4.

PART

PART III.

Of the Gospel-Obedience.

SECT. XXI.

Of Obedience in General.

1. Q. WHAT was the *Third* thing which your Godfathers, and Godmothers promised for you at your Baptism?

A. **That I should keep God's Holy Will and Commandments and Walk in the same All the Days of my Life.**

2. Q. Do you account it to be Necessary for you, herein also, to fulfil what they *Promised* for you?

A. I do; and that so Necessary that I cannot be saved without it. Mat. vii. 21. 24, &v. xix. 17, 18.

3. Q. Do you then expect to be Saved by Virtue of your *Own Good Works?*

A. God forbid: On the contrary, I am perswaded that when I shall have done All that I can, I shall be but *an Unprofitable Servant: Luke* xvii. 10. But however, I must sincerely Endeavour, what in Me lies, to *keep God's Commandments*; and then I am assured that God will Reward Me, not according to my *Deserts*, but according to his Own *Mercy*, and *Promises* to Us in *Jesus Christ.*

4. Q. Are you able, of your self, by your *Own Natural Strength*, to *keep God's Commandments?*

A. No, I am not: *For in Me, that is to say, in my Flesh, dwelleth no Good Thing.* Rom. vii. 18. It is the *Grace of God* which must work in me, *both*

both to Will, and to Do, according to his good Pleasure. Phil. ii. 13.

5. Q. Being thus *assisted* by the *Holy Spirit*, can you *Perfectly keep* God's *Commandments?*

A. No, I cannot, nor will it ever be possible for me in this Life to do it. [a] I must serve God Sincerely, *with all my Heart*; [b] I must serve him Zealously: *with all my Strength*; [c] I must go as far as I can, and as the Measure of the Grace which he is pleased to allow me, will enable me to do, towards *Perfection*: But to discharge a *Perfect*, that is to say, an *Unsinning Obedience*, to God's Commandments; this neither I can, nor did ever any one else, but he who was God, as well as Man, do it. For, *in many Things we Offend all:* Jam. iii. 2. And, *if we say that we have no Sin, we deceive our selves, and the Truth is not in Us.* 1 Jo. i. 8.

[a] Mat. xxii. 37, &c.
[b] Mat. v. 48. xix. 21.
[c] 2 Cor. vii. 11. xiii. 9. Col. i. 28. 1 Pet. v. 10.

6. Q. Will not this undervalue the *Grace* of the *Holy Spirit*, by which we are *Sanctified?*

A. Not at all: Forasmuch as I ascribe to *That* the Glory of all the Good I do; and take to my self, the Shame of whatsoever is Evil, or Defective in Me.

7. Q. What think you of Those of the *Church* of *Rome*, who, notwithstanding this, talk of Works of Supererogation; and thereby pretend not only *Perfectly* to keep *God's Commandments*; but to do even *More*, than God Required them to have done?

A. I think that they neither understand themselves nor their Duty: It being certain that the Measure of our Duty, is to *Love the Lord our God with all our Heart, and with all our Soul, and with all our Strength:* Beyond which, as it is not possible for any Man to Go; so neither is there any One that can justly say, He has ever, for any long time together, absolutely come up to the utmost height of it.

Mat. xxii. 37. Compare Deut. x. 12.

8. Q.

8. Q. Seeing then our *Obedience* cannot be brought to *Perfection* in this *Life*; what is that *Obedience* which God does now Require of Us, in Order to our *Salvation?*

A. It is the Obedience of an *Honest*, *Humble*, *Sincere Heart*: Such as Leads us, in the *First Place*, to *an Universal Observance of all God's Commandments*. *Secondly*, to a hearty Endeavour to come up to as *perfect* a *Discharge* of our *Duty* according to the Measures of them, as our present Condition will admit of. And that, *Thirdly*, with *Constancy*, and *Perseverance*, unto our *Lives End*. Mat. x. 22. 1 Cor. i. 8. 1 Pet. i. 13. Heb. x. 38, 39. Rev. ii. 10.

Psal. cxix. 16. 1 Cor. xv. 58. Colos. i. 22. 1 Thess. iii. 13. v. 23. Mat. xxii. 37. 2 Pet. iii. 18.

SECT. XXII.

Of the Measure of it as reduced to the Ten Commandments in particular and the Rules laid down for the Exposition of Them.

1. Q. HAS there been any such Collection made, of the main Branches of what we are to *Do*; as we had in the Creed, of what we are to *Believe?*

A. There is such a Collection, and that deliver'd by God himself, in what we commonly call the **Ten Commandments.**

2. Q. Do those Commandments, which were Given by God to the *Jews*, still continue in Force, and Oblige us Christians?

A. Yes, they do; *Mat.* v. 17, *&c.* and that in Some Measure more strictly, than they did Them: The most Part, if not All of them, having been either more *fully Expounded*, or more *perfectly Delivered* to us, by *Christ* in the *New Testament*, than they were first given by God to the *Jews* in the *Old*. See *Mat.* v, vi, vii. Chapters.

Mat. xix. 16. 18. xxii. 37. Rom. xiii. 9. Jam. ii. 8.

3. Q. Why do you call Them the *Ten Commandments?*

A. Not

A. Not only becauſe they have been uſually divided into that Number; but becauſe they were Originally deliver'd ſo by God himſelf; and are accordingly ſo call'd by *Moſes*. Exod. xxxiv. 28. Deut. iv. 13.

4. *Q.* What do theſe *Commandments*, in General, Refer to?

A. To the *Two* great *Branches* of our *Duty*; **Our Duty towards God, and Our Duty towards Our Neighbour.**

5. *Q.* What Authority have you for this *Diviſion* of theſe *Commandments?*

A. The Authority of our *Bleſſed Saviour*, Mat. xxii. 37. And indeed God Himſelf ſeems to have had Regard unto it, when he commanded *Moſes* to prepare *Two Tables* for Them; On the One of which were to be Engraven Thoſe which concern our *Duty towards God*; on the Other, Thoſe which contain *our Duty towards our Neighbour*. Exod. xxxi. 18. xxxii. 19. xxxiv. 1, 4, 28.

6. *Q.* How many *Commandments* does each of theſe *Tables* comprehend?

A. As to the *Commandments* themſelves, it is not doubted by Any, but that thoſe of the *Firſt Table* end with that which concerns the *Sabbath*; and that the *Second* begins with that which Requires Us to *Honour our Father, and our Mother*, Epheſ. vi. 2. But in Dividing the *Commandments* of *Each Table*, there is a Difference between Us, and Thoſe of the *Church of Rome*. For they join the *Two Firſt* into *One*; and then to complete the Number of *Ten*, divide the *Laſt* into *Two*; And ſo aſſign, not as we do, *Four* to *One Table*, and *Six* to the *Other*; but *Three* to the *Firſt Table*, and *Seven* to the *Second*.

7. *Q.* Is it a Matter of any Moment, How each Precept is divided, ſo long as all are Retained?

A. In

A. In itself it is not: But as the Design of this Division is to enable them the better to drop the *Second Commandment*, which is so express against their *Image-Worship*, altogether, (and which accordingly they do oftentimes omit, in their *Books* of *Devotion*) so it is certainly of Great Moment to be taken Notice of. Now the *First*, and *Second Commandments*, have apparently a *Different Design*, and were intended to forbid *Two* very *Different Things*. But the *Last Commandment* solely Respects the *Sin* of *Coveting*: And if the Difference of the instances which are given in it, the better to clear, and inforce the Observance of it, be sufficient to make a Several Command, according to the Distinction of Them; they may as well divide it into *Six*, or indeed into *Six hundred Commands*, as into Two. For at this Rate, *Thou shalt not Covet thy Neighbour's House*, will be One: *Thou shalt not Covet thy Neighbour's Wife*, Another: *Nor his Man-Servant*, will be a Third: *Nor his Maid Servant*, a Fourth: *Nor his Ox*, a Fifth: *Nor his Ass*, a Sixth: *Nor any thing that is his*, a hundred more in one General Expression.

See below Sect. xxiv. Q. 2.

8. *Q.* But is there not One Great Branch of Our Duty here wanting, namely, *Our Duty* towards *our Selves?*

A. There is not: For all those Duties which we so call, have a manifest Regard, more or less, to our *Duty* to *God*, and our *Neighbour*; and may be comprised under the Offices relating to Them. At least, since there is no Duty of this kind, but what is Required by God of Us, the better to fit Us for his Service, and Acceptance; it must be confess'd, that the *First Commandment* alone, will take in, whatsoever of this Nature may seem wanting in the Whole.

9. *Q.* Is there any other *Division* of these *Commandments*, that may be fit to be taken Notice

of, before we proceed to the particular Conſideration of Them?

A. There is yet One; namely, That of theſe Commandments, ſome are *Poſitive*, and declare what we are to *Do*; as the *Fourth Commandment* of the *Firſt Table*, the *Fifth* of the *Second*. Others are *Negative*, and ſhew us what we are to *Avoid*; as all the *Others* of *Both Tables*.

10. *Q.* What do you obſerve from this Diſtinction?

A. A Great Difference with Reſpect to our Obligation to Obedience. For, (*1ſt*,) The *poſitive Commands*, though they are always in force and therefore Oblige all who have any Concern with them, and ſo long as they are under the Power of them; yet they do not extend to *All Perſons*, nor *Oblige at all Times*. As for Example: *To Honour our Father and Mother*, is a Duty of Eternal Obligation. But then many there are Who have no *Father*, nor *Mother*; and therefore neither can they lie under any Obligation to *Honour* Them. Again, to *Obſerve the Sabbath Day to keep it Holy*, is a Command that never ceaſes to Oblige. But yet ſhould a Man be made a Priſoner, or a Slave, in a *Pagan* or *Other Countrey*, where he had no Means, nor Opportunity to Obſerve it; whilſt he lay under thoſe Circumſtances, he would not be Guilty of any Sin, by *not Obſerving* of it. But now the *Negative Commands*, not only *Oblige Always*, but *All Perſons*, at *All Times*, and in *All Circumſtances*. And therefore, to *Worſhip any other God, beſides the Lord: To make any Graven Image, to bow down before it, and worſhip it: To take God's Name in Vain:* Theſe, and the like *Prohibitions* oblige Men to a conſtant uninterrupted Obſervation of them; be their Circumſtances, or Conditions of Life, what they will. Nor can it, at any Time, or upon any Occaſion be

be lawful for any One, *To worship another God*; *To make a Graven Image to worship it*; *to take God's Name in Vain*; and the like.

11. *Q.* Have you any thing father to obſerve from this Diviſion?

A. This only; *That theſe two Kinds mutually Include one Another:* So that when God commands any Duty to be perform'd we are to underſtand that he does, by the very ſame Command, forbid whatſoever is contrary thereunto to be done by Us. And again, when he forbids any thing to be done; he does thereby Require us to fulfil the Oppoſite Duty imply'd, as well as to avoid the Sin which is expreſly taken Notice of. To clear my meaning in an Inſtance of each Kind: God commands Us, in the *Fourth Commandment* to *keep Holy the Sabbath Day*; and that by *Sanctifying* of it to a *Religious Reſt:* And, by the ſame Commandment, he forbids Us to do any *ſervile Work* upon it; or any thing, whereby this Day may be *unhallowed*, or *profaned* by Us. And this would have been underſtood, by the Other part, of the Commandment, though God had not expreſly taken Notice of it. In like manner when in the *Sixth Commandment*, God forbids us to *Commit Murther*; we are to underſtand, that we are not only prohibited thereby to ſtab or poiſon our Neighbour; but are Required to do, what in Us lies, to *Cheriſh*, and *Preſerve* his *Life*: To help him, if he be aſſaulted by Another; to feed and cloath him, as far as we are able; and to prevent, according to our Ability, whatſoever may bring him in danger of loſing of it.

12. *Q.* Are there any other *General Rules* that may be of Uſe to us, for the better Underſtanding of the *Commandments* here propoſed to Us?

A. There are Several ſuch *Rules*; but thoſe of moſt Conſequence ſeem to be theſe *Four*. Firſt, " *That in every Commandment, the General Thing* " *Expreſs'd, comprehends under it all ſuch Particu-* " *lars, as either directly depend upon it; or may* " *Fairly, and Reaſonably, be Reduced to it.* Thus the *Seventh Commandment*, though in expreſs Terms, it Forbids only the *Sin* of *Adultery*; yet under that General, is to be extended to all manner of *Fornication*, *Uncleanneſs*, *Laſciviouſneſs*, not only to all *unchaſt Actions*, but to all *wanton Words*, *Thoughts*, *Deſires*: To all *immodeſt Behaviour*; and *indecent Attire*. To whatſoever, in ſhort, may intrench upon that Gravity, and Reſervedneſs, which our Religion Requires of us, or may be apt to tempt us to ſuch Sins as are here forbidden: Such as *high* and *full Diet*, *ſoft Cloathing*, the *Company* of *wanton Perſons*; from all which we muſt abſtain by virtue of this Commandment: As alſo from all Places of Danger, ſuch as *Play-houſes*, *Balls*, *Dancings*, *Muſick-meetings*, and the like.

13. *Q.* What is the next *General Rule*, to be Obſerved, in the *Interpreting* of theſe *Commandments?*

A. " *That where any Duty is Required, or a-* " *ny Sin Forbidden; we are to Reckon our ſelves* " *obliged thereby, to uſe all ſuch Means, as may* " *Enable Us to Fulfil the One, and to Avoid* " *the Other*". Thus, becauſe in the *Eighth Commandment* we are Required not to *Steal*; therefore, in Order to our more conſtant and ready Avoiding of it, we muſt account our ſelves obliged not only to watch our Actions, that we do not in any thing defraud our Neighbour; but moreover to do, what in us lies, to keep our ſelves out of ſuch Circumſtances as may be likely to tempt us thereunto. We are therefore by

by Virtue of this Commandment, Required, if need be, to work for the Supply of our Own Wants, and of the Wants of thoſe who depend upon Us. We are to *live Soberly* and *Frugally*; *free from Vice*, and all *Extravagance*. We are to avoid all *Lewdneſs*, *Gaming*, and the like *Occaſions* of *Exceſs*: To abſtain from all *Idle*, *Diſſolute*, and *Diſhoneſt Converſation*, and *Acquaintance*; and from whatſoever elſe may be apt to tempt us to or engage us in the Sin which is here forbidden to us.

14. *Q.* What is the *Third Rule*, to be Obſerved, for the better underſtanding of theſe Commandments?

A. "*That the laſt Commandment is to be look'd* "*upon by Us, not ſo much as a ſingle Command-* "*ment, as a general Caution given to Us, with Re-* "*lation to moſt of the Duties of the Second Table;* "*which ought to be Govern'd, and influenc'd by it.* Thus becauſe we muſt not ſteal from, or defraud our Neighbour of his Goods, neither muſt we *Covet* them. Becauſe we muſt not commit Adultery, neither muſt we Luſt. Becauſe we muſt do no Murther, neither muſt we deſire the Hurt or Death of our Neighbour. For this is the firſt Spring of Evil in our Hearts; by ſtopping of which we ſhall the moſt effectually Arm our ſelves againſt the Commiſſion of it.

15. *Q.* What is the laſt *General Rule* to be obſerved, for the better Interpretation of theſe Commandments?

A. "*That whereſoever we are Forbidden to Do* "*any thing our Selves, as Sinful, there we are to* "*take Care that we be not Partakers of Other Mens* "*Guilt, who do Commit what was ſo forbidden;* "By *Adviſing*, *Aſſiſting*, *Encouraging*, or other- "wiſe, *Aiding*, and *Abetting* them in It. Nay, we muſt not ſo much as *Give* any *Countenance* to

the Evil, which they do, by making *Excuſes* for, and *extenuating* their *Guilt*; by *hiding*, or *concealing* of it; leſt by ſo doing, we make our ſelves acceſſory to it, and contract to our ſelves a ſtain by it.

Of the Worſhip of God, and of Him only.

SECT. XXIII.

1. Q. YOU ſaid that the *Firſt Table* contained thoſe *Commandments* which concern our *Duty towards God:* What is the firſt of Theſe?

A. **Thou ſhalt have none other Gods but Me.**

2. Q. Is this all that belongs to this Commandment?

A. Yes, it is.

3. Q. What then do you account that which goes immediately before it, and was alſo deliver'd by God Himſelf; namely, **I am the LORD thy God, which brought thee out of the Land of Egypt, out of the Houſe of Bondage?**

A. It is a *General Preface*, or *Introduction*, to the *Commandments*; and repreſents to us the Two great Grounds, or Motives, on which God Required the *Jews* to Obey thoſe Commandments which he was about to deliver to them; namely, First, [a] *That he was the Lord their God:* And Secondly, *That He had brought them out of the Land of Egypt, out of the Houſe of Bondage.* Deut. i. 30. vi. 21. to 25. xxvi. 8, 10. Judg. ii. 1, 2.

[a] Lev. xviii. 21. xix. 14, 16, 18, &c. xxi. 12, &c. xxii. 2, &c. Num. iii. 13.

4. Q. Do theſe *Reaſons* extend to us *Chriſtians?*

A. They

A. They do, and that no leſs, if not more, than they did to the *Jews.* [a] For we are the *Spiritual Iſrael, and Heirs of the Promiſes.* [b] He is the LORD *our God*, by a more Excellent Covenant than he was theirs. [c] He has brought Us out of that Slavery, of which the *Jews Egyptian Bondage* was but a Type. [d] And has prepared for Us an Inheritance in Heaven, in comparison of which their *Land* of *Canaan* is nothing to be accounted of.

[a] Rom. ii. 28, 29. 1 Cor. x. 18. Gal. iii. 23, 26. vi. 16. Phil. iii. 3. [b] Heb. viii. 6, 8, &c. [c] Luk. i. 74, 75. [d] Gal. iv. 26. Heb. xii. 22. Rev. iii. 12. xxi. 9, 10, &c.

5. *Q.* What is the full Import of the *firſt Commandment?*

A. * That we ſhould have the LORD for our *God*, and * that we ſhould have *no Other* beſides Him.

6. *Q.* What is it to have the LORD for our *God?*

A. It is firſt to *Think of Him*, and then to *Worſhip and Serve Him* as God.

7. *Q.* How ought we to *Think of God?*

A. As of an *Eternal*, and *All-Perfect Being*; the *Maker*, and *Preſerver* of *All Things*: And our moſt Gracious and Merciful *Father*, in, and through his *Son*, *Jeſus Chriſt our Lord.* See before Sect. vii.

8. *Q.* How ought we to *Worſhip God?*

A. With all the *Powers* and *Faculties* both of our *Souls* and *Bodies*: In *Publick*, and in *Private*. According to all that in his *Holy Goſpel* he has required, or by the Force of our *Own Natural Reaſon*, directed us to do. Pſal. v. 7. xlvii. 6, 7. xcv. 6. cxxxii. 7. Mat. vi. 5, &c. Jo. iv. 24. 1 Cor. vi. 20. Phil. iii. 3. Heb. x. 25.

9. *Q.* What are the main Things wherein we are to expreſs our *Duty towards God?*

A. It is almoſt impoſſible to Recount them: But, in general, it is our Duty, to [e] **Believe in Him; to** [f] **Fear Him, to** [g] **Love Him**, [e] Jo. i. 12. vi. 29. [f] Pſal. xxii. 23. xxxiii. 18. xxxiv. 11. Prov. i. 7. Mat. x. 28. Luke i. 50. 2 Cor. vii. 1. Phil. ii. 12. Heb. xii. 28, 29. [g] Mat. xxii. 37. Acts xiii. 39. Rom. x. 4, 9. Gal. iii. 22. Heb. xi. 6. 1 Jo. iii. 23. v. 13.

with all our Heart, with all our Mind, with all our Soul, and with all our Strength: To [a] Worship him; to [b] Give him Thanks: to [c] put our whole Trust in him; to [d] Call upon him; to [e] Honour his Holy Name, and his Word, and to [f] Serve Him truly all the Days of our Life.

[a] See before. [b] Pſal. xcii. 1. cv. 1. cvi. &c. Eph. v. 20. 1 Theſ. v. 18. [c] Pſal. ii. 12. xviii. 30. cxv. 9, 10, 11. Rom. xv. 12. 2 Cor. i. 9. 1 Tim. vi. 17. 1 Pet. iii. 5. [d] Pſal. xiv. 4. xviii. 3. cxvi. 2, 13, 17. cxlv. 18. Acts ii. 21. Rom. x. 12, 13, 14. 1 Cor. i. 2. [e] Pſal. lxvi. 2. xcix. 3. cxix. 140, 161, 162. Col. iii. 16. 1 Theſſ. ii. 13. Heb. ii. 2, 3, 4. iv. 12. Jam. i. 21. [f] Pſal. ii. 11. c. 2. Luk. i. 74, 75. 1 Theſſ. i. 9, 10. Heb. x. 19, &c.

13. Q. What are the chief *Offences* that may be Committed, againſt this Part of the *firſt Commandment?*

A. They are chiefly theſe: Firſt, *Atheiſm*, and *Infidelity*, whether it be *Speculative*, or *Practical*; that is to ſay, whether Men do really believe that there is no God; or live ſo as if they did; without any due *Worſhip* of *Him*, or *Regard* to *Him*. Next to theſe, all *Unworthy Opinions* of *God*, or *Blaſphemous Thoughts*, or *Speeches* againſt Him. Such are the Thoughts, and Speeches, of Thoſe who not only deny the Doctrine of the bleſſed *Trinity*, or of the Divinity of *Chriſt* and the *Holy Ghoſt*, but make it their Buſineſs to Expoſe and Ridicule the Belief of it. And, laſtly, ſuch are all the *Heinous*, but eſpecially the *Habitual Sins*, which Men fall into, and the conſequence of which plainly ſhews, either that they do not in Good Earneſt believe the LORD to be their God, or that they are yet to conſider what that Belief requires of them.

11. Q. What is the Other thing propoſed to Us in this Commandment?

A. Not to have any Other, beſides the LORD, for *our God.*

12. Q. Is there any Other God, beſides the LORD?

A. No,

A. No, there is not, nor does this Commandment at all Suppose that there is. But when these Commandments were deliver'd, the World generally believed in, and worshipped *Other Gods*, besides the LORD; who was almost utterly forgotten by Them. And therefore it was highly necessary, that the Lord should, in the very first Place, caution his People against this Folly and Idolatry.

13. *Q.* How many ways may Men have *Others* for their *God*, besides the LORD?

A. By many ways as They are capable of shewing, that They *have Him* for their *God*. Namely, First by *Thinking* of them as *God*; and Secondly, by *Worshipping*, and *Serving* of them as Such. 1 Cor. viii. 5, 6. xii. 2. Gal. iv. 8.

14. *Q.* Is it possible for any Man who knows, and worships the LORD, to have any Other God besides him? Eph. ii. 11, 12.

A. So this Commandment evidently Supposes; and so indeed it may easily enough be: There being nothing so unreasonable which an immoderate Superstition is not capable of leading sometimes even Wise-Men into. And therefore not only God here gives this Caution to the *Jews*, but St. *Paul* in like manner forewarns even the *Christians* to whom he preached, *to flee from Idolatry*; 1 Cor. x. 14. Comp. 1 *Jo.* v. 21. and not to *keep Company with a Brother*, (that is, a Christian) *who was guilty of it.* 1 Cor. v. 11. 1 Kin. xi. 2, 3, 4. 2 Kin. xvii. 33, 34.

15. *Q.* How can this be; seeing He who *knows*, and *believes aright* of *God*; must *know*, and *believe* that there neither is, nor can be, any *Other God* besides Him?

A. Would Men always Act consistently to their own Knowledge, and Profession, it would then indeed be Impossible for those who had a Right Notion of God, to have any Other God besides Him. But, as in Other Cases, Men may know

know very well what their Duty is, and yet Act contrary to it, so it is certain that they not only may, but have done, in the Case before Us. In short, Whosoever gives *Divine Honour* to any *Being*, does thereby profess that *Being* to be God, as much as He who swears Allegiance to any Person, does by such his Action, Acknowledge that Person to be his Prince. Now such an Honour, *Religious Prayer*, and *Invocation*, without all Controversie, are. Yet these the *Church* of *Rome* does publickly, and solemnly, Pay to others, besides the LORD; and by so doing, shews to all the World, that *She has other Gods besides Him.*

16. Q. What do you then suppose to be the full Import of this Second Part of the present Commandment?

A. That we should neither Believe in, Account of, or Worship any Other, as God, besides the LORD: Whether it be by *Forsaking Him*, and *Falling off altogether to Idolatry*; or by *Giving* the *Honour* of *God* to *Any Other Being*, *together with him.*

Of the Idolatry of Image Worship, its heinousness, and Danger.

SECT. XXIV.

1. Q. WHAT is the *Second Commandment?*

A. **Thou shalt not make to thy self any graven Image, nor the Likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God, am a jealous God, and visit the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shew mercy unto**

unto thoulands in them that love me, and keep my Commandments.

2. Q. How does this *Commandment* differ from the foregoing?

A. The Design of the *First Commandment* was to determine, and set us Right in, the *Object* of our *Religious Worship*; and to prevent us from giving *Divine Honour* to any besides the *true God*. The Design of this, is to direct us in the *Manner* of *worshipping Him*; that so we may not only serve the *true God*, but may serve him after such a Manner as he Requires, and is most fitting for Us to do.

3. Q. What is the full Import of this Commandment?

A. It is this; First, * That we must not make any *Image* of *God*, *at all*; be our design what it will in making of it. Nor, Secondly, * *That* of *any Other Being*, with an Intention to pay any *Honour*, or *Worship* to it.

4. Q. Do you think it utterly Unlawful to make any Image at all of God?

A. It is certainly Unlawful, and is in many Places of *Scripture* expresly forbidden; as being highly dishonourable to the *Infinite Nature*, and *Majesty of God*; and of great danger, and harm to Us. See *Deut.* iv. 15, 16, 17, 18. *Isai.* xl. 18, &c. xlii. 8. *Rom.* i. 21, 23. Lev. xix. 4. —xxvi. 1. Ezek. xiv. 3, &c. Acts xvii. 29.

5. Q. What think you of the *Image* of *Christ*, may not that be made without offending against this Commandment?

A. Christ being Man, as well as God, his *Body* may certainly be aptly enough Represented by an Image; nor would it be any Sin so to do provided that no Use were made of any such Image; in any part of our *Religious Worship*. But to Represent God the *Father* in a Graven Image, to paint the *Holy Trinity*, and that in so profane a man-

a manner as it has often been done in the *Church* of *Rome*, is certainly a Great Sin, and a Great Scandal; and directly contrary to the Intention of this Commandment.

6. *Q.* Do you then look upon all Uſe of Images in God's Service to be unlawful?

Lev. xxvi. 1. Deut. iv. 16. Amos v. 26, 27.

A. I do account it contrary to the *Prohibition* of this Commandment, and by Conſequence, unlawful. And therefore when *Aaron* firſt, and afterwards *Jeroboam*, made uſe of them for this purpoſe; we find how highly God Reſented it; and with what deteſtation it is condemn'd in the *Holy Scriptures*. *Exod.* xxxii. 7, 8, 21, 30, *&c.* 1 *Kings* xii. 30. xiii. 34. *Pſal.* cvi. 19, 20, 21.

7. *Q.* What ſay you to the Practice of the *Church* of *Rome* in this particular?

A. It is Scandalous and Intolerable: There having never been greater Idolatry committed among the Heathen in the Buſineſs of *Image-Worſhip*, than has been committed in that *Church*; and is, by publick Authority, ſtill practiſed by it; eſpecially in the Ceremony of their *Good-Fryday Croſs-Worſhip*.

8. *Q.* Do you think they are ſo fooliſh as to *Worſhip* the *Croſs*; or is it *Idolatry* to *Worſhip Chriſt in PRESENCE of the Croſs?*

A. If we may either believe their own Words, or judge by their Actions, they *Adore the Croſs* as well as *Chriſt*; and Both alike, and with the ſame Worſhip. As for the new pretence of *worſhipping Chriſt in PRESENCE of the Croſs*, it is a mere deluſion, contrived only to cheat ignorant People: And carries juſt as much Senſe in it, as if you ſhould aſk, whether it were lawful to say your Prayers *in PRESENCE of a Poſt*; or to write a Letter in *the PRESENCE of a Candleſtick:* the Nonſenſe of which there is no one ſo dull as not to diſcover.

9. *Q.*

9. Q. What is the *Positive Duty* Required of Us in this *Commandment?*

A. To *worship God* after a manner suitable to his Spiritual Nature; *Jo.* iv. 24. *God is a Spirit, and They that worship Him, must Worship him in Spirit and in Truth*; that is to say, with Sincerity, Love, and Purity of Heart; with the inward Devotion and Fervour of the Mind, without which the outward Exercises of Prayer and Adoration, will be of no Worth.

10. Q. How has God enforced these Commandments?

A. He has done it after a very singular Manner: By declaring, 1st, That he is a *jealous God* Exod. xxxiv. 14. and *will not suffer his Glory to be given to Another*; *neither his Praise to Graven Images.* Isai. xliii. 8. But, 2dly, Will *Visit* this Sin not only upon Those who commit it, but on their Posterity also, *to the Third, and Fourth Generation.* As on the Other side, 3dly, To Those who are Careful to Worship Him as they ought to do, He will shew abundant Mercy in this present Time; and, in the World to come, give them Life Everlasting.

Deut. viii. 19. Psal. cxv. 13, 14.

11. Q. Can it consist with the Justice of God *to Punish One* Person for the Sin of *Another?*

A. No certainly, nor does God here threaten any such thing. But God, who is the great LORD of the whole World, may so punish a Man for his Sins, that the temporal Evil of it shall Reach not to Himself alone, but to his Posterity also. As in the Case of High-Treason, the Father by forfeiting his Honour, and Estate, brings the Ill Consequence of his Crime upon his Family, as well as upon himself; and the Prince by exacting the Penalty of the Law, may justly be said to *Visit* the *Children*, for the Offence which their *Father* Committed.

12. Q. How

12. Q. How then do you understand this Part of the Commandment?

A. God had, in general, promised to the *Jews temporal Blessings* to Encourage their Obedience; and had denounced *present Evils* against them, to keep them from Sinning. But to set a particular Mark of his Indignation upon the Sin of *Idolatry*, He thought fit to declare, that if they Offended in this Matter, He would not only severely Punish them Himself, but would deliver them up into the Hands of their Enemies, who should Oppress both Them, and their Children after them. Whereas, if they continued firm to his Worship, tho' otherwise they should be guilty of many lesser Crimes, yet he would not cast them off from his Favour; but on the contrary would bless both Them, and their Posterity, with Plenty, and Prosperity, all their Days. This I take to have been the literal meaning of the present Denunciation; and how exactly it was made Good to them, their History sufficiently declares to Us.

1 Kings xi. 33, 34. xiv. 22, 23, 25. xv. 29, 30. 2 Kings xxii. 17. xxiv. 3. Comp. xxi. 3. Lam. v. 7.

13. Q. May this be in any wise, Apply'd to Us Now?

A. Thus far it may, To teach us how heinous the *Sin* of *Idolatry* is; how Odious in the Sight of God; how worthy of his Vengeance? The *Jews* were, in their whole Estate, a *Figure* to us: As therefore God threatned that he would, with the utmost Severity, Require this Sin of Them; so most certainly he will Require it of Us; It may be in this present Life; but without all Controversy in the Life which is to Come.

1 Cor. vi. 9. Gal. v. 20, 21. Rev. xxi. 8. xxii. 15.

SECT.

SECT. XXV.

Of taking God's Name in Vain; and therein of Swearing Vowing, Praying.

1. Q. WHAT is the *Third Commandment?*

A. **Thou shall not take the Name of the LORD thy God in Vain,** &c.

2. Q. What is the Design of this Commandment?

A. To secure that Honour we ought to pay to God, by a reverend Esteem of whatsoever lates to Him.

3. Q. What do you mean by the *Name* of *God?*

A. I understand thereby *God Himself*, and whatsoever has any immediate Relation to *Him.* Psal. xxix. 2. Deut. xxviii. 58.

4. Q. When may we be accounted to *take God's Name in Vain?*

A. When we make mention of God, or of any thing which belongs to Him, Rashly, and Irreverently: In a way that is not suitable to his Divine Honour, and Majesty; nor to that deference we ought to pay to his Sovereign Power, and Authority over Us.

5. Q. Upon what Occasions especially, may God's Name be made Use of by Us?

A. Chiefly on these Three; In * *Swearing:* * *Vowing:* * *Praying:* And in all these it may be and oftentimes is *taken in Vain.*

6. Q. When may we be accounted *to take God's Name in Vain,* by using it in *Swearing?*

A. When we *swear falsely: Lev.* xix. 12. [a] Whether it be by a positive asserting of what is Untrue; [b] or by Tricking, and Equivocating, in what is in some Respect true; tho' not in that, in which we would be understood to *Swear.* 2dly, When we *swear Needlesly*; where either the Matter was not of Moment enough to justifie the Solemnity of an Oath, or might have been sufficiently

[a] Isa. xlviii. 1. Mal. iii. 5. [b] Psal. xxiv. 4. Mat. v. 34, &c.

ſufficiently determined without One. Of which kind are the greateſt Part of thoſe voluntary Oaths, which are ſo frequently Uſed by Profane Perſons in their common diſcourſe. 3*dly*, When we *Swear Raſhly*, but eſpecially in Matters of *Promiſe*; in which we are moſt expoſed to the Danger of Perjury. And 4*thly*, when we *Swear Irreverently:* Whether we take an Oath careleſly, and lightly, and without due Regard to the *Honour* of *God's Name* our Selves, or adminiſter it ſo to Others.

7. *Q.* What think you of thoſe who *Swear* not only by the *Name of God*; but by that of ſome *Creature*, ſuch as the *Bleſſed Virgin*, or the like *Saint?*

A. I think it to be, without all Controverſie, *Sinful:* as giving that Honour to the *Creature*, which is due only to the *Creator*. And ſo God himſelf declares that he accounts it: *Deut.* vi. 13. *Thou ſhalt fear the LORD thy God, and ſerve him: and ſhalt ſwear by his Name; Ye ſhall not go after other Gods.* And again, *Deut.* x. 20. *Thou ſhalt fear the Lord thy God; Him ſhalt thou ſerve, and to Him ſhalt thou cleave, and ſwear by his Name.*

And when, in proceſs of time, that People began to do otherwiſe; the Prophet *Jeremy* tells us how heinouſly God reſented the Affront that was thereby put upon Him: *Jer.* v. 7. *How ſhall I pardon thee for this? Thy Children have forſaken me, and ſwore by them that are no Gods.* And again, *Amos* viii. 14. *They that ſwear by the Sin of* Samaria, *and ſay, Thy God,* O Dan, *liveth, and the manner of* Beerſheba *liveth: Even they ſhall fall, and never Riſe up again.* Comp. *Joſh.* xxiii. 7. *Jer.* xii. 16. *Zeph.* i. 5.

8. *Q.* How does it appear that to *Swear* by any *Creature*, is to give to that *Creature* by whom we *Swear*, the proper *Honour of God?*

A. The

A. The very nature of an *Oath* declares it: Which ſuppoſes the Perſon whom we *Swear* by, to be capable both of diſcerning the Truth, or *Falſhood*, of what is *Sworn*, and the *Sincerity* or *Inſincerity*, with which we *Swear*; and alſo of Puniſhing us for our *Perjury*, if we *Swear* Otherwiſe than we ought to do. All which are Actions proper to God alone, and above the Capacity of any Creature: and therefore being aſcribed to One who is not God, muſt needs give the Honour due to God alone, to that Perſon by whom we Swear.

9. *Q.* Is it lawful to *Swear* in any Matter of Moment; if we take care to *Swear* in ſuch a manner as we ought to do?

A. It has been the Opinion of many Good Men, that we ſhould decline all *Voluntary Swearing*, even in Matters of Moment, as much as may be: And that for fear of *Perjury*, which is a Sin of a very heinous Nature. Yet if we are required to do it by ſuch whom we ought not to diſobey, and do it Faithfully, and Reverently, *In Truth, in Judgment, and in Righteouſneſs*: *Jer.* iv. 2. It is both an Act of Religious Worſhip and for the Glory of God; and upon both thoſe Accounts undoubtedly *Lawful.* Nor did our Saviour ever intend to forbid *Swearing* altogether; but only to Reſtrain all *Voluntary*, and *Needleſs Uſe* of it in *Common Converſation*; and to keep Us, when we do Swear, to the doing of it only by the Name of God, and not by that of any *Other Thing*, or *Perſon.* See *Mat.* v. 34, *&c.* Pſal. xv. 4.

10. *Q.* How may God's *Name be taken in Vain* by *Vowing?*

A. * By *Vowing* to do any thing which may not *lawfully* be *fulfill'd*: * By *Vowing* that which we are not *Able* to *fulfil*: * By *Vowing Raſhly*, and *Indiſcreetly*, what though we ſhould be Able Judg. xi. 30, 31.

to fulfil, might yet much better, and more prudently have been let alone: * By *Vowing* any thing for a *long Time to Come*, it may be for One's whole Life; and of our future Capacity to make Good which hereafter, we cannot, at the preſent, judge. And laſtly, * By accuſtoming our ſelves to *Vow frequently*; which muſt neceſſarily expoſe Us to the hazard of not performing our Vows.

11. *Q.* Would it not therefore be adviſeable not to make any *Vows* at all?

A. It cannot be doubted but that if a *Vow* be duly Made, it is not only *Lawful*, but *Acceptable* to God. But then, that it may be ſo, we ſhould take heed; 1*ſt*, Not to *Vow* upon every Occaſion; but when we have ſome conſiderable Motive to engage Us to the doing of it. 2*dly*, To ſee that what we do *Vow*, be in its ſelf *Good*; fit for *Us* to *Vow*, and for *God to Accept*. 3*dly*, That we be ſure not to *Vow* any thing, but what we are in a Capacity to fulfil. *Eccleſ.* v. 4, 5. *When thou Voweſt a Vow unto God, defer not to pay it; for He hath no pleaſure in Fools; pay that which thou haſt Vowed. Better is it that thou ſhouldeſt not Vow than that thou ſhouldſt Vow, and not Pay.*

Deut. xxiii. 21, 22, 23. Pſal. lxvi. 13, 14. Prov. xx. 25.

12. *Q.* When do we take God's Name in Vain, in *Praying?*

A. * When we *Pray*, without minding what we are about: * When we pray for ſuch things as we ought not to *pray for*: * When in our *Prayers* we uſe vain *Repetitions* of *God's Name*, without Need, and againſt Reaſon. But eſpecially when we join the Name of any Creature with that of God, in our Prayers, as the Papiſts in many, or rather moſt, of their Prayers do.

Jam. iv. 3. Mat. vi. 7.

13. *Q.* Are there not Other ways of *taking God's Name in Vain*, beſides thoſe we have hitherto ſpoken of?

A. There are ſeveral Other ways: * By *profane Curſing*, as well as *Swearing:* * By any *light* and *unfitting Uſe* of *God's Name*, in our *Common* and *Vain Converſation:* * By all *lewd Atheiſtical Diſcourſe:* By *Blaſpheming*, or ſpeaking reproachfully of God, or his Religion: By * *Murmuring* againſt him: * By *Ridiculing*, *Abuſing*, or otherwiſe *Profaning* his *Holy Word:* * By *Deſpiſing*, or *Expoſing his Miniſters*, upon the Account of their *Function*, and as they ſtand Related to him: * By an Irreverent Behaviour in his *Publick Service*; in the Uſe of his *Prayers*, and *Sacraments:* In ſhort, * By a Contemptuous treating of any thing in which his *Name* and *Honour* are concern'd.

Lev. xxiv. 16. 1 Kin. xix. 10. Prov. xiii. 13. Luk. viii. 18. 1 Cor. xi. 27.

14. *Q.* What does this Commandment poſitively Require of Us?

A. **To Honour God's Holy Name and Word:** To employ our Tongues to his Praiſe, and Glory: Never to make mention of God, or of any thing which relates to Him, without a Religious Reverence: And to uſe our Utmoſt Endeavour upon all Occaſions, to keep up the Reputation of Religion; and the Reſpect which is due to Holy Things, for the ſake of God, and as they have Relation to Him.

Pſal. xcix. 3. Iſai. lxvi. 2. Jer. iv. 2. Mat. v. 37. 1 Cor. x. 31. Col. iv. 6. Heb. xii. 28.

15. *Q.* How hath God threaten'd to puniſh Thoſe who break this Commandment?

A. **The LORD will not hold him Guiltleſs that taketh his Name in Vain.**

16. What do you underſtand thereby?

A. That He will ſeverely Puniſh ſuch Sinners; and not ſuffer his Name to be Profaned by Them, without bringing ſome Exemplary Vengeance upon them, for ſuch their Preſumption.

Lev. xxiv. 16. 2 Sam. xii. 14. xxi. 1, 2. 2 Kings xix. 22, 23, 28, 32, 35. Zech. v. 3, 4.

17. *Q.* If this be ſo, how comes it to paſs that ſuch Perſons do oftentimes eſcape without any ſuch Exemplary Mark of *God's Vengeance* againſt Them?

A. We are not to call God to account for his Actions. It is enough that he has assured us, that He will not *hold such Persons Guiltless:* And that therefore every such Sinner, must either repent, in a very singular Manner, of his Offence in taking God's Name in Vain; or he shall assuredly be punish'd with an extraordinary Severity for it; either in this Life; or in the other.

Of the Christian Sabbath; and the Sanctification of it.

SECT. XXVI.

1. *Q.* WHAT is the last Commandment of the *First Table?*

A. **Remember that thou keep Holy the Sabbath Day,** &c.

2. *Q.* What do you mean by the *Sabbath Day?*

A. The Commandment its self explains it: 'Tis a *Seventh Day of Rest*, after *Six* of *Work* and *Labour:* **Six Days shalt thou labour, and do all that thou hast to do; but the Seventh Day is the Sabbath of the LORD thy God; In it thou shalt do no manner of Work.**

3. *Q.* Wherefore did God establish a *Seventh Day* of *Rest*, after *Six* of *Work* and *Labour?*

A. In Memory of his having *Created the World in Six Days*; and on the *Seventh Day Rested*, or Ceased from Creating it: And to keep up thereby the Memory of his being the Creator of the World; and to engage Mankind solemnly to acknowledge, and worship Him as such—— **For in Six Days the LORD made heaven and Earth, the Sea, and all that in them is, and Rested the Seventh Day, wherefore the LORD Blessed the Seventh Day, and Hallowed it.**

4. *Q.* Was this Command given by God to Mankind from the *beginning of the World?*

A. So *Moſes* tells Us, *Gen.* ii. 2, 3. And it is not to be doubted but that accordingly ſuch a *Sabbath* did continue to be obſerved, ſo long as any Senſe of true Religion Remained upon the Earth.

5. *Q.* How then did it become Needful for God to Renew it again in this Place?

A. As it was needful for him to Renew many Other Precepts, which yet were certainly both given by him, and Obſerved in the World, long before. No body queſtions but that *Adam*, and his firſt Deſcendants, both knew and worſhipped the *True God*; yet this was provided for again Now. So immediately after the *Flood*, the *Law* againſt *Murther* was ſolemnly *promulged*; *Gen.* ix. 6. Yet nevertheleſs the ſame Command was here again Repeated. As for the Caſe before Us; as Men lived farther off from the *Creation*, and Wickedneſs prevailed over the Face of the Earth, and the *true Worſhip* of God was corrupted by almoſt an Univerſal *Idolatry*; ſo was the Solemn *Day* of his *Worſhip* neglected likewiſe. And though it may have in ſome Meaſure been revived after the *Flood*, and continued in ſome part of *Abraham*'s Family; yet, in their *Egyptian Slavery*, it was utterly aboliſh'd; ſo that the very Memory of it ſeems to have been loſt among them.

6. *Q.* When did God Renew this Command to Them?

A. Preſently after their paſſing through the *Red Sea*, *Exod.* xvi. 5. when he began to give the *Manna* to Them. For then he commanded them to gather it every Morning for *Six Days*; but on the *Sixth Day* to provide a double Quantity for the next Day; becauſe that thereon they

ſhould keep the *Sabbath* to the LORD, and no *Manna* ſhould *fall*, or be *gathered*, upon it. *ver.* 22. to 25.

7. *Q.* On what Day of the *Week* did that *Sabbath Day* Happen?

A. On that which They, from thenceforth, Obſerved for their *Sabbath Day*, and which anſwers to our *Saturday?*

8. *Q.* Was that the ſame Day on which God *Reſted* from the *Creation*, and which he had before Commanded *Adam* to keep in Memory of it?

A. That we cannot tell: By the Providence of God ſo it may have been; but that it was ſo, God has not declared to Us, nor is it poſſible for Us, (without a particular Revelation) to come to the knowledge of it. That which is more certain, is, that God deſigned this *Particular Day* to be kept by the *Jews* in memory of his final *deliverance* of them out of their *Egyptian Slavery*, by deſtroying, on that Day, *Pharaoh* and his *Hoſt* in the *Red Sea*; and of his Miraculous *feeding* Them with *Manna* in the Wilderneſs. For which Reaſon it was that He Required that ſtrict Reſt of them upon it, of which we Read: *Exod.* xxxi. 12, 14, *&c. Nehem.* xiii. 15, 17. *Iſai.* lviii. 13. that thereby they might both keep up the memory of the hard Work they had been held to during their Abode in *Egypt*, where they were not ſuffer'd to *Reſt* on the *Sabbath-Day*; and be the more engaged to ſerve that God, who had ſo wonderfully delivered them from that wretched Eſtate.

9. *Q.* How then, upon the whole, are we to conſider the *Jewiſh Sabbath*, here eſtabliſhed by God?

A. It is evident from the ſeveral Reaſons given for it, in the Command its ſelf, that it muſt be conſider'd in two different Reſpects: 1*ſt*, As a Day

a Day to be kept Holy by them in memory of the *Creation: Exod.* xx. 11. and to declare themselves thereby to be the Worshippers of that God Who *Created the Heaven and Earth*: And to this End, they were Required to Observe a *Seventh day of Rest*, after *Six of Labour*; because God wrought *Six Days*, and Rested the *Seventh*. And, 2*dly*, As a Day to be Observed in Memory of their *Egyptian Bondage*, and of God's delivering them out of it: *Deut.* v. 15. And thus the *Jews* were tied to observe not only the *Proportion*, but the very *Day* of the *Week* too; as being that Day on which they had pass'd the *Red Sea*, and so were set intirely free from their Slavery. For which Reason also they were obliged not only to worship God upon it, but moreover to *abstain* from all *bodily Labonr*; and that under the Pain of Death, *Exod.* xxxi. 12, *&c. Numb.* xv. 32, 35.

10. *Q.* How far do you suppose this Command Obliges Us now?

A. As much as ever it did the *Jews*, though not exactly after the *same Manner*. We Worship, as they did, that God who in *Six Days Created the Heaven, and Earth; the Sea, and all that in them is, and Rested the Seventh Day*: and in acknowledgment thereof, We stand obliged, with Them, to keep a *Seventh Day* of *Rest*, after *Six* of *Labour*. But then as they Worshipped this God under the peculiar Character, of *the God who brought them of the Land of Egypt, and out of the House of Bondage*; so were they determined to take that particular *Day*, the *Seventh* of the *Week*, for their *Sabbath*, upon which he completed their Deliverance; and strictly to *abstain* from *all bodily Labour* upon it. Now, in this respect, we differ from them. We Worship God, the Creator of the World, under a much higher, and more divine Character; as he is our *Father*, and *Deliver-*

rer, by *Jesus Christ* our *Lord:* Who upon the *first Day* of the *Week*, *Rose from the Dead*, and thereby put an End to the *Jewish Dispensation*. And in Testimony hereof, we keep the *First Day* of the *Week* for our *Sabbath*; and so profess our selves to be the Servants of the *True God*, thro' the *Covenant* which he has been pleased to make with Mankind, in *Christ Jesus our Lord*.

11. *Q.* Upon what *Authority* was this change of their *Sabbath-Day* made?

A. Upon the greatest that can be desired: The Reason of it has been already mentioned; *viz. Christ's Rising* on this Day from the *Dead*. The Thing it self was done by the *Apostles*; who no doubt, had in this, as in all the Rest that they did, in Pursuance of their Office, the Direction of the *Holy Ghost*. And as for the *Jewish Sabbath*, which is the *Seventh Day*, besides that the Ground of it does not concern Us; St. *Paul* speaks of it as ceasing together with the Law, no less *than the New Moons*, or *Meats* and *Drinks*, prescribed by the *same Law*. Col. ii. 16.

Acts xx. 7. 1 Cor. xvi. 1, 2. Rev. i. 10.

12. *Q.* How are we to keep our *Sabbath Day?*

A. We are to consecrate it to a *Religious Rest*, * By attending upon the *Publick* Service and Prayers of the *Church:* * And *hearing* God's *Word* Read, and Preach'd, there: * By participating, as we have the Opportunity, of the *Holy Sacrament:* * By private *Prayer*, *Meditation*, and *Reading:* * By *Works* of *Charity*, and *Mercy:* * By taking all the Care we can to improve our *Own Piety*, and to help *Other Men* in the enlivening of theirs.

Jer. xvii. 24. Isai. lviii. 6, 7. Acts xiii. 27. xv. 21. xvi. 13. xx. 7. 1 Cor. xvi. 1, 2.

13. *Q.* Is all *bodily Labour* forbidden to *Us*, upon this *Day?*

A. No, it is not: Works of *Charity*, and *Necessity*, may certainly be done upon it. But as for all *Works* of *Gain*; all such Diversions or Entertainments

tertainments, as are inconsistent with the Religious Design of the Day, or may be apt to give Offence to any Serious and Good Men; they ought, without question to be avoided upon it.

14. *Q.* What is *forbidden* by this *Commandment?*

A. To *neglect*, and *profane* the *Sabbath:* Not to employ it to the *Honour*, and *Service* of *God*; much more to spend it in *Idleness*, and *Pleasure*, in *Sin*, and *Debauchery*; as too many wicked Persons are apt to do.

15. *Q.* Is there any thing farther Required of Us, in Order to the full Observance of this Commandment?

A. This only; that we be careful not only to *Sanctify* the *Sabbath-day* our Selves, but to see that *All who belong to Us*, do likewise. For, for these also, the Commandment tells Us we are to answer: **In it Thou shalt do no manner of Work; Thou, nor thy Son, nor thy Daughter; thy Man-Servant, nor thy Maid-Servant, thy Cattle, nor the Stranger that is within thy Gates.** And since now the Piety of our [a] Own Laws hath provided for the *better Observation of this Day*; we ought, in Obedience to them, as well as out of Conscience towards God, not only to be careful of our Selves, and Families, but to bring all Others, as much as in Us lies, to a due Regard of It: If not out of Duty towards *Him*, whose *Sabbath* it is; yet to avoid that *Punishment*, which the *Civil Magistrate* is to inflict on those who despise, and profane it.

[a] 29 Car. II. cap. 7.

SECT.

Of our Duty towards our Neighbour; and of the Relative Honour which we owe to him; as our Parent, Prince, Teacher, Husband, Master: Of a higher Rank, or a greater Age; with the Duties of such Persons towards us.

SECT. XVII.

1. Q. WHAT do the *Commandments* of the *Second Table Respect?*

A. Our Duty towards *our Neighbour.*

2. Q. What is the General Foundation of our Duty towards our Neighbour?

A. **To Love him as my Self; and to Do to all Men as I would they should Do unto Me:** The one of which shews what that *Inward Affection* is, which Every One ought to have for his Neighbour; the Other, how we ought to Regulate our *Outward Actions* towards Each other. *Mat.* xxii. 39. vii. 12.

3. Q. Is a Man obliged, in all Cases, to *Do all* that for his *Neighbour*, which he would desire his *Neighbour* should *Do* for *Him?*

A. Yes, certainly; provided the *Rule* be but rightly Stated, and duly Limited, by Us: Otherwise it may prove a Snare, rather than a Guide to Us.

4. Q. How then do you Suppose that this *Rule* is to be *Understood* by Us?

A. We must first set *our Selves* in our *Neighbour's Place*, and then put it to our Consciences; Were his Case *our Own*, what would we desire that one, in our Circumstances, should *Do for Us*, and then conclude, that We ought to *Do the same for Him.* Thus, for Example, If a *poor Man ask an Alms of* Us; We must not think that We are at Liberty to Refuse him, because We neither *need*, nor *desire*, that Any One should *Relieve* Us: But we must bring his Case home to our selves; and suppose that we were in *his Circumstances*: *poor*, and *destitute*; would we not then think it reasonable, that one, in *Our Circumstances*, should *Relieve Us*; and that will shew Us, that therefore we ought to *Relieve him.*

5. Q.

5. *Q.* But muſt We then, after ſuch a Change of *Circumſtances*, abſolutely *Do to Others*, whatſoever we would, in the like Circumſtances, deſire, that They ſhould do to Us?

A. I do not ſay that neither: Men may *deſire* what is *Unlawful*, and then in *Conſcience* of our *Duty to God*, we muſt *deny them*. They may deſire what is Unreaſonable, or may be greatly Inconvenient to Us; and in ſuch Caſes, though we Owe a *Duty* to our *Neighbour*, yet we muſt Remember that we Owe a *Duty* to *our Selves* too; and muſt conſider our *Own Intereſts*, as well as thoſe of *Our Neighbour*. If a Man ſhould fall into ſuch Circumſtances, as to need my *telling of a Lye*, or *Forſwearing my ſelf*, to bring him ſafely out of them; though I ſhould be ſo Wicked as to *deſire*, in the like Caſe, that *Another* would do *the ſame* for *Me*, yet I am not therefore Obliged by this *Rule*, to do this for him, becauſe neither *ought I to deſire* ſuch a *Thing* of *Another*, nor *ought any other to deſire it of Me*, or *Do it for Me*.

Again, ſhould a Man deſire me to be bound with him for a *conſiderable Sum of Money*; which I cannot *pay*, without great *Damage* to *my ſelf*, and *Prejudice* to my *Family*: Though I ſhould perhaps wiſh, that, had I the ſame Occaſion that this Man has, *Another* would be *bound* for Me; yet becauſe the *deſire* is *Unreaſonable*, and ſuch as in *Duty* to *my ſelf*, and *my Family*, I ought not to comply with; neither am I obliged, by Virtue of this Rule, to anſwer his Deſires in it.

6. *Q.* What then do you take to be the *true Import* of this *Rule*?

A. That whatſoever I could *juſtly*, and *reaſonably*, *Deſire* of *Another Man*, in my *Circumſtances*; and it would become him, in *Charity*, *to do for Me*; the ſame I ought to *do* for my *Neighbour*: And thereby make it manifeſt, as the

the Other Rule directs, that I do, indeed, *Love him as my self.*

7. Q. To how many Commandments has God Reduced our *Duty* towards our *Neighbour?*

A. To *Six*; which make up the whole of the *Second Table.*

8. Q. What is the *First* of These?

A. **Honour thy Father, and thy Mother, that thy Days may be long in the Land which the LORD thy God giveth Thee.**

9. Q. What is the proper *Extent* of this *Commandment?*

A. It expresly Regards only our *Natural Parents*; But the Reason of it extends to all Sorts of Persons who are, in any Respect, our *Superiors*, and to whom we owe any *Singular Honour* upon that Account: And to the most of which the very [a] *Name* of *Fathers* is Given in the *Holy Scriptures.*

[a] Gen. xlv. 8. Job xxix. 16. Judg. xvii. 10. xviii. 19. 2 Kin. ii. 12. v. 13. vi. 21. xiii. 14. Isa. xlix. 23. 1 Cor. iv. 15.

10. Q. What are the chief *Relations*, to which this Commandment may be Referr'd?

A. They are especially these following: 1. Of *Children* towards their *Parents.* 2. Of *Subjects* towards those who are in *Authority* over Them. 3. Of *Scholars* towards their *Governours.* 4. Of *Ordinary Christians* towards their *Ministers.* 5. Of *Servants* toward their *Masters.* 6. Of *Wives* towards their *Husbands.* 7. Of *Younger Persons* towards the *Aged.* And, 8. Of those who are in a *lower degree*, towards such as are in a *higher Place* of *State*, and *Dignity.*

11. Q. Does not this Commandment Require some Return of *Duty* from those who are, upon any of these Accounts, to be *Honoured* by Us?

A. In the Equity of it, it certainly does: And therefore as it is *Our Duty* to *Honour Them*, so it is no less *their Duty* to behave themselves, as their Relation requires, towards Us.

12. Q.

12. Q. What do you mean by *Honouring* of such *Persons?*

A. Not a bare formal Respect; but, with that all that Love, Duty, and Obedience; all that Help, and Service; which they may justly expect from Us, and which our Own Reason tells Us, we ought to yield to Them. Eph. vi. 1, 2. Col. iii. 20. 1 Tim. v. 3, 17, 18. vi. 1, 2. 1 Pet. ii. 17.

13. Q. What are the Particular Duties which are Required of Children towards their Parents?

A. **To Love, Honour, and Succour, their Father and Mother:** To obey their Orders, and Bear with their Infirmities, and Submit to their Correction. To promote their Comfort, and Welfare, by all fitting Means; and if they Need, and their Children are Able, to Provide for, and Support Them. Lev. xix. 2. Deut. xxvii. 16. Prov. i. 8. xxx. 17. Mat. xv. 4, 5, 6. Comp. Mar. vii. 10, 13. Eph. vi. 12. Col. iii. 20. 1 Tim. v. 4. 2 Tim. iii. 2.

14. Q. Are all these Duties to be equally paid to both our Parents?

A. They are; and that by the express Words of the Commandment, *Honour thy Father, and thy Mother.* Comp. *Prov.* i. 8. vi. 20. *Eph.* vi. 2.

15. Q. What Return of Duty ought *Parents* to make to their *Children?*

A. It is their Duty to breed them up Carefully whilst they are young; Virtuously and Religiously, when they are capable of discerning between Good and Evil. To Love them: To Provide, according to their Ability for them: To bring them up to some honest and useful Employment: To Encourage them when they do Well; to Correct them when they do amiss: To be Gentle, and Courteous, towards them; and not by their Passions, or Perverseness, provoke them to Anger, and Alienate their Affections from them. Deut. iv. 10. vi. 7. xi. 19. Prov. xiii. 24. xxii. 6, 15. xxiii. 13, 14. Luke xi. 11. 2 Cor. xii. 14. Eph. vi. 4. Col. iii. 21. 1 Tim. v. 8. Heb. xii. 9.

16. Q. What is the Duty of *Subjects* towards those whom God has set in *Authority* over them?

A. To submit to their Laws, to be faithful to their Interests, and Obedient to them in all their Just Exod. xxii. 28. Eccl. x. 20.

Prov. xxiv. 21. Mat. xxii. 21. Rom. xiii. 1, 2. Tit. iii. 1. 1Pet. ii. 13. 17. 2Pet. ii. 10, 11. Jude 8, 9.

Juſt Commands. To live Quietly under their Government: And to Contribute according to their Capacity, towards the Support and Defence of it; by their Counſel; their Eſtate; (and if need be) by venturing their very Lives for their Service.

17. Q. What if the *Civil Power* ſhall command Me to do that which is contrary to my *Duty* towards *God?*

Acts iv. 19. v. 18, 29, 41.

A. I muſt, in that Caſe, *Obey God rather than Man.* If for this I ſhall be puniſh'd, I muſt patiently yield to it; and Glorify God, That He has thought Me worthy to ſuffer for my Duty to Him. *Exod.* i. 15, 17. *Dan.* iii. 14, 16, 17. vi. 6, 9, 10, 16.

18. Q. What if any Difference ſhould ariſe in the *Commonwealth*, of which I am a Member, between the *Prince*, and the *People?*

A. I muſt carefully Examine where the Right lies, and Act ſo, as is moſt agreable to the *Rules* of *Religion* firſt; and (where they are Silent,) to the *Laws*, and *Conſtitution* of the *State* to which I belong.

19. Q. What is the Duty of the Civil Magiſtrate towards his People?

1 Kin. iii. 7, 9. Pſal. lxxii. 2, 4, &c. lxxviii. 71, 72. Prov. xx. 28. Rom. xiii. 3. 1 Tim. ii. 2. 1Pet. ii. 14.

A. To order all his Counſels, Deſigns, and Enterprizes, as much as in Him lies, to the Publick Good. Not to Vex, or Oppreſs his Subjects, but to Rule them with Gentleneſs, and Moderation; but eſpecially with an Exact Juſtice, and Equity. To be Faithful to the Truſt committed to him: and not ſeek to Oppreſs, or Enſlave his People. But above all, to take Care of the Service of God; and ſee that the true Religion be Maintain'd, and Protected in his Dominions: And to uſe his utmoſt Endeavours for the Suppreſſion of all Vice, Profaneneſs, and Irreligion as being at once both Odious to God, and Deſtructive

ſtructive of the Publick Peace, and Welfare of any People. *Pſal.* ci. *Iſa.* xlix. 23.

20. *Q.* What is the Proper *Duty* of *Scholars* towards their *Teachers*; and (which is much the Same) of *Ordinary Chriſtians* towards their *Spiritual Rulers* and *Guides?*

A. To Reſpect them highly for their Office and Works Sake: To attend upon their Inſtructions with Care, and Diligence, To ſubmit themſelves to their Conduct, in thoſe things wherein they are ſet over them: And to Reward them according to their ſeveral Stations, and the Work which they have to do. Mal. ii. 7,8. Mat. x. 14, 15. Luk. x. 16. 1 Cor. iv. 1. ix. 7, &c. Gal. vi. 6. 1 Theſſ. v. 12, 13. 1 Tim. v. 17. Heb. xiii. 7, 17.

21. *Q.* How ought Thoſe, who are *Teachers*, to behave Themſelves towards Them who are *Committed* to their *Charge?*

A. They ſhould attend to their Teaching with Faithfulneſs, and Diligence: Should be careful to conſider what Inſtruction is moſt proper for every One, and give it in that way that may be likely to prove the moſt profitable to Them. They are freely to tell them of their Faults; to admoniſh them of the Danger, as well as Sinfulneſs of them; and to help them, according to the beſt of their Power, to Amend them. In ſhort, It is their Duty, and ought to be their Study, and Endeavour, to Guide thoſe whom they have the Charge of, the beſt, and moſt direct way they can, for the Attainment of that Knowledge which they pretend to bring them to. Ezek. iii. 18, &c. Mal. ii. 7. Acts xx. 28, 31. Rom. xii. 7. 8. 1 Tim. iv. 12, &c. 1 Tim. ii. 2, 15, &c. 2 Tim. iv. 2. Tit. ii. 7,8. 1 Pet. v. 2.

22. *Q.* What is the Duty of the *Wife* towards her *Huſband?*

A. Faithfully to obſerve her Marriage Vow and Covenant: To Love, Honour, and Obey him: To be True and Juſt to him in all his Concerns: To Order his Houſe with Prudence and Diſcretion: To bring up his Children in the Nurture and Fear of the Lord; to inſtill good Princi- Prov. xxxi. 10, 11, 12. &c. Eph. v. 22, 23, 33. Col. iii. 18. 1 Pet. iii. 1.

ples

ples betimes into them, and Root out bad ones: Not to forsake him in any Troubles, or Adversities, that may fall upon him; but to continue Faithful, and United to him, both in Person, and Affection to her Lives End.

23. Q. What is the *Husband*'s Duty towards his *Wife?*

Col. iii. 19. Eph. v. 25, &c. 1 Pet. iii. 7.

A. To be true to her Bed; Kind and Loving to her Person; to Communicate to her of his Substance; and to look after her in all her Sicknesses, or other Distresses: To protect her against the Injuries of Others, and to Cherish her himself as his Own Flesh: To keep only to her, and not be separated from her, so long as it shall please God to continue her Life to him.

24. Q. What is the Duty of *Servants* towards their *Masters?*

Col. iii. 22. Eph. vi. 5. 6, 7. 1 Tim. vi. 1. Tit. ii. 9, 10. 1 Pet. ii. 18.

A. To be diligent in their Business; True and Just to what they are Intrusted withal; Careful in the Management of their Concerns, at if it were for Themselves; not Profuse or Extravagant, in any thing which is committed to their Care; but Thrifty, and Watchful: Not to be Eye-Servants, but to use the same Industry, and Integrity, in their Master's Absence, as they would do if he were Present with them.

25. Q. How ought *Masters* to behave themselves towards their *Servants?*

Eph. vi. 9. Col. iv. 1. Jam. v. 4.

A. With Kindness and Gentleness; providing for them what is Convenient, not laying too much Work upon them, nor too Rigorously exacting what they do. To have a due Regard to their Souls, as well as Bodies: And in order thereunto, not only to allow them a sufficient Time for the Service of God, but to see that they Employ the Time so allow'd them, to the Glory of God, and the Promoting of their Souls Welfare. And, lastly, to be Just in paying

them their Wages; neither keeping it back from them, when it is due, nor Otherwise defrauding them of their Hire.

26. Q. What is the Duty of the *Younger* towards the *Aged?*

A. To give a seemly Respect and Honour to them; and not to Injure or Affront them for any Infirmities, which their Age may chance to have brought upon them. Lev. xix. 32. Job xxxii. 7. Prov. xvi. 31. 1 Tim. v. 1, 2.

27. Q. How ought *Elder Persons* to behave themselves towards the *Younger?*

A. They ought to Advise them in their Affairs; to Encourage them in their Duty; to set a Good Example to them; and prudently to Reprove them for, and endeavour to Reform in them, what they see Amiss. Tit. ii. 2, 3.

28. Q. How ought Those who are in a *lower Degree*, to behave themselves towards such as are in *Fortune*, and *Quality*, above them?

A. They ought to give them Honour, suitable to what the Difference of their Ranks and Stations may justly Require: Not to Envy, or Backbite them; not to Wish, or Do, Them any Evil, out of any Malice, or Enmity against them, for what they Enjoy, in Character, or Estate, beyond them. Rom. xiii. 7.

29. Q. What is the Duty of those who are of a *Higher Rank*, towards Such as are *below Them?*

A. Not to behave themselves proudly, or arrogantly towards them; Not to despise them for their Poverty, or Meanness in the World; but to Remember that they are Men, and Christians; and, upon Both those Accounts, as high in God's Esteem as themselves. That when we come before the Judgment-Seat of *Christ*, we shall All stand upon the same Level; All Titles, and Honours, and Distinctions, shall be laid aside; and only the Faith, and Piety of every One Prov. xxix. 23. Rom. xii. 16.

be conſider'd. That, in the mean time, the poor-eſt, and lowe[illegible] Man may be Wiſe and Good, Brave and Conſtant, Chaſte and Temperate; and that theſe, in Reality, make a great Man, beyond all the outward Trappings of Titles, and Reti-
Pſal. xli. 1. nue. And, *laſtly*, It is their Duty to be Liberal
2 Cor. ix. 9. and Charitable, out of what God hath given
1 Tim. vi. them, to thoſe who are in Need; which is the
17, 18. beſt Uſe that any Man can put his Riches to,
Heb. xiii. 16. and will turn to the higheſt Account at the laſt Day.

30. *Q.* What Encouragements has God given Us, to make us the more careful to Obſerve this Commandment?

A. **That thy Days may be long in the Land which the LORD thy God giveth Thee.**

31. *Q.* What is the *Import* of this *Exhortation?*

Eccluſ. iii. 9. *A.* It contains a *Promiſe* to thoſe who ſhould
Deut. v. 16. *Honour* their *Father* and *Mother*; that they ſhould *Live long* in that Good *Land*, to which the *Lord* was then leading them, by the Hand of *Moſes* his Servant.

32. *Q.* What Encouragement does this give to Us now?

A. It ſhews us, in a Type what we may promiſe our ſelves upon our Obedience. That as long Life, and that in the *Land of Canaan*, their expected Inheritance, was the Higheſt *Temporal Promiſe* God could make to the *Jews*; (as being indeed the Foundation of All the preſent Bleſſings they were capable of Receiving:) So, if we carefully Obſerve this Command, it ſhall not only promote our preſent Peace, but ſhall be a
Eph. vi. 2, 3. Good Means to procure Us an *Everlaſting Inheritance*, in our *Heavenly Canaan*; and to intitle us to a more than ordinary Degree of Happineſs in it.

SECT.

SECT. XXVIII.

Of our Duty with Relation to the Person of our Neighbour, his Life, and Limbs.

1. Q. WHAT is the *Sixth Commandment?*

A. **Thou shalt do no Murther.**

2. Q. What is *Murther?*

A. It is the Wilful, and Unlawful, taking away of the Life of a Man, by what way or means, soever it be done. *Gen.* ix. 5, 6.

3. Q. Is not all *Killing*, *Murther?*

A. No; that only is *Murther*, which is Voluntary, and Unlawful.

4. Q. Wherefore must the *Killing* be *Wilful*, and *Designed?*

A. Because if a Man Slay another *purely by Chance*, without any *Design* or *Intention*, so to do; without *Malice*, and without *Premeditation*; it is a Misfortune, it is not *Murther*. Exod. xxi. 13. Numb. xxxv. 22.

5. Q. Wherefore must the *Killing* be *Unlawful?*

A. To exclude those *Cases*, in which though the *Killing* be *Voluntary*, yet it is not *Murther*; nor Forbidden by God as Such.

6. Q. What are those Cases?

A. The *Execution* of *Justice*, after a Lawful Manner, for a Suitable Offence, and by a Lawful Magistrate. The Killing of an *Enemy* in a *just War*. The Killing of Another for the *Necessary Defence* of a Man's own Life: To which under the *Law* were added some Other Cases, with which we are not concern'd now, under the Gospel [a]. Gen. ix. 5. Exod. xxi. 14. Numb. xxxv. 30. Deut. xvii. 6. Rom. xiii. 4. Num. x. 9. Deut. xx. 1, 13, 17. Prov. xx. 18. xxiv. 6.

7. Q. What is your Opinion of *Self-Murther?*

A. That it is as much forbidden by this Commandment as any Other.

8. Q. What think you of those who meet in a set *Duel*, and so *Kill?*

A. If both agree to it, whichsoever falls, they are *Both Guilty* of *Murther*.

9. Q. What if Men draw in a *sudden Heat*, and one be *Slain?*

[a] Deut. xiii. 5, 6, 7, 8, 9, 10. Num. xxxv. 26, 27.

A. The *Heat* being *Criminal*, it will not excuſe the Miſchief conſequent upon it; any more than *Drunkenneſs*, in the like Caſe would have done. The Laws of Men may diſtinguiſh as they pleaſe; but in the Sight of God 'tis *Murther*.

10. *Q.* What are the peculiar *Aggravations* of this Sin?

A. They are very many, and very great Ones: *Murther* being above moſt Other Sins, 1. A heinous Offence againſt God, who is the Sole *Lord* of all his *Creatures*; after whoſe *Image* we are made, and who muſt therefore be, in a ſingular manner, both Injured, and Affronted, by the Deſtruction of his Creature, and his Image. *Geneſ.* ix. 6. 2. It is a Sin againſt *Nature*; which has *Eſtabliſhed* a *Common Relation* betwixt Us; deſign'd Us for *Society*; and in order thereunto, has made it one of its fundamental Laws that we ſhould *Love*, and *Protect*, and *Do Good*, to One Another: And this Law cannot by any thing be more eminently trampled under Foot than by *Murther*. 3. It is a Sin againſt the *Civil Society*; the End of which is *Protection*; to provide for the *Safety*, and *Security*, of thoſe who are the Members of it: And the very Bands of which muſt therefore be broken hereby. 4. It is a Sin againſt the *Magiſtrate*; who alone, under God, has the Power of *Life* and *Death*; and who, by this Violence, is deprived of the Counſel, Help, and Support, of one of his Subjects. And laſtly, it is a peculiar and ſignal Offence, againſt all the *Relatives* of Him who is ſo cut off, and that ſuch as perhaps may be utterly Ruinous to them. To ſay nothing of the Injury that is hereby done to the Perſon Murther'd; and who, by this means, is not only deprived of his *Life*, and of all the *Advantages* he enjoy'd by it; but is, it may be, taken off in the midſt of his Sins, and ſo undone to all Eternity.

11. Q. Is there nothing Elſe, beſides *Murther* forbidden by this Commandment?

A. Yes, much more; *viz.* All *Variance*, *Hatred*, *Emulation*, *Envy*, *Revenge*, *Evil-ſpeaking*, *Quarrelling*; All *Raſh and Immoderate Anger*; and in One Word, whatſoever tends towards *Murther*, or may be likely to End in it. Mat. v. 22. Rom. xii. 19, &c. Gal. v. 20. Jam. iii. 14, 16.

12. Q. What are the *Poſitive Duties* which this *Commandment* requires of Us?

A. To do all we can for the *Safety* and *Preſervation*, both of Our *Own*, and our *Neighbour's Lives*. If they are Sick, to Adviſe and Aſſiſt Them; with our Money, and our Service. If they are Well, to prevent their Quarrels, and make up their Differences. If they are Needy, to Feed them, and Cloath them. If they have injured Us, to forgive them: If we have injured them, to make them all Reaſonable Satisfaction: In one Word, to do all we can to promote Love, and Peace, and Good Will, among all Men. Mat. v. 9, 44. Luk. x. 34, 37. Rom. xii. 18, 20. Gal. v. 22. Eph. v. 2. 1 Theſſ. iv. 9. Heb. x. 24. Jam. ii. 8. 1 Jo. iv. 7, 21.

SECT. XXIX.

Of our Duty with Relation to his Bed. Of Adultery, Fornication, Uncleanneſs.

1. Q. WHAT is the *Seventh Commandment*?

A. **Thou ſhalt not commit Adultery.**

2. Q. What is *Adultery*?

A. It is the *Violation* of the *Marriage-Bed*, by which Party ſoever it be done.

3. Q. How many ways may the *Marriage-Bed* be *polluted*?

A. Either by the [a] *One's Leaving the Other altogether*, and *Marrying again*; [b] or by the *One's* being *Falſe* to the *Other*, whilſt they ſtill continue to hold together. [a] Mat. v. 31. 32. xix. 9. 1 Cor. vii. 10. [b] Lev. xviii. 20. Prov. vi. 29.

4. Q. Is this all that is here forbidden by God?

A. It is all that this *Commandment* does *Expreſly*

preſly forbid; and ſeems to have been chiefly deſign'd by God, when he deliver'd it to the *Jews*: But our *Saviour* has taught Us to extend it much farther.

5. Q. What does our *Saviour* teach us to underſtand from this *Prohibition?*

Mat. v. 29, &c. Rom. viii. 13. 1 Cor. iii. 17. vi. 9. ix. 27. Gal. v. 19. Eph. v. 3, 4. Col. iii. 5. 1 Theſſ. iv. 3, 4, 5. 1 Tim. ii. 9. 2 Tim. ii. 22. 1 Pet. ii. 11. iii. 3. iv. 3.

A. That we are to abſtain not only from *Adultery*, but from all manner of *Carnal Pollutions* whatſoever, from all the moſt diſtant Approaches to it, and Incitements towards it. Such as *Fornication*, *Uncleanneſs*, *Senſual Deſires*, and *Inclinations*; all *Lewd*, and *Effeminate Converſation*; all *Wantonneſs* of Behaviour; all undecent *Dreſſing*; all familiar Converſation of younger Perſons of different Sexes together: All Exceſs of *Meat*, *Drink*, *Sleep*, *Cloathing*: All *Places*, and *Exerciſes*, which may be likely to *Raiſe* our *Paſſions* to any Immoderate Height. In ſhort, from whatſoever is contrary to the *Gravity*, and *Modeſty*, and *Purity* of the *Goſpel* of *Chriſt*.

6. Q. Was *Adultery* the only *Pollution* that was forbidden by God under the Law?

A. No; *Fornication* was forbidden Then, no leſs than it is Now: *Exod.* xxii. 16. *Deut.* xxii. 28. So were all *Inceſtuous* and *Unſeemly Marriages:* Lev. xviii. 6, *&c.* Deut. vii. 3. All *Unnatural Communication* between near *Relations:* Lev. xx. 11, *&c.* Deut. xxii. 30. But above all, moſt deteſtable was the *Sin* of *Sodom* accounted then, as well as now it ought to be: *Lev.* xviii. 22, 23. *Deut.* xxiii. 17. xx. 13, 15, 16. *Rom.* i. 26, 27. comp. *Ver.* 32. 1 *Cor.* vi. 9. 1 *Tim.* i. 10.

7. Q. What are the *Poſitive Duties* comprehended under this Commandment?

A. **To keep our Bodies in Temperance, Soberneſs, and Chaſtity:** And in Order hereunto, not only carefully to avoid all Temptations,

Job xxxi. 1, &c.

ations, and Incentives, to the Contrary; but if need be, to Exercise our selves in Great *Watchings*, and *Fastings*, and Other *Corporal Austerities*; which are in no Cases more proper, than for the Suppression of these Sins. To be *Modest* in our *Behaviour*; *Grave* and *Chaste* in our *Conversation*; To Regulate, as much as may be, our very *Thoughts*, and *Desires:* And, above all things, to take Care that We have somewhat to employ our Selves about; that may spend our Spirits, and take up our Thoughts: As considering that there is nothing more dangerous to the *Purity* of a Christian, than *Idleness*, and that unhappy Privilege of a great Fortune, to have nothing to do.

Mat. xv. 19. Rom. xiii. 13, 14. 2 Cor. vii. 1. Gal. v. 24. Eph. v. 3, 11, 18. Col. iii. 5, 8. 1 Thess. iv. 3, 4, &c. Tit. ii. 3, 4, 12. 1 Pet. v. 8. 1 Jo. iii. 3.

8. Q. How was this Sin of *Adultery* punish'd under the *Law?*

A. It was punish'd with Death: And that not only upon a *Civil Account*, as being most injurious to *Society*; but also typically, to denote what such Persons are to expect from God in the other World, even *Death Eternal.*

Lev. xx. 10. Deut. xxii. 22. Job xxxi. 11. Jo. vii. 4, 5. 1 Cor. vi. 9, 10. Gal. v. 19, 21. Eph. v. 5.

9. Q. What are the particular Aggravations of this Sin?

A. * That it is not only a very *heinous Sin* in the Sight of *God*, but such as is destructive of *Humane Society* also. * That it breaks the most Solemn *Vow* that can be made between Man and Man: * Separates the neareſt Relations: * Lays the Ground of infinite Quarrels, and Hatred, and Divisions in Families; and oftentimes occasions Murthers, Seditions, and Contentions, in the Civil State. * That it Propagates Sickness and Infirmities, to Mens Posterity: * Is an Enemy to all Serious Counsels, and Generous Actions: * Emasculates Mens Minds: * Enfeebles their Bodies, and, upon all these Accounts, ought as well to be severely punish'd by the *Civil Magi-*

ſtrate now, as We are ſure it ſhall be pnniſh'd by God hereafter.

Of our Duty with Relation to his Goods: Of Theft, Robbery, Cheating, &c.

SECT. XXX.

1. Q. WHAT is the *Eighth Commandment?*
A. **Thou ſhalt not Steal.**

Lev. xix. 11, 13. 2. Q. What do you here underſtand by *Stealing?*

A. Not only the *ſecret*, and *fraudulent taking away* of *what is Another's*; but all kind of *Unlawful Getting*, or *Detaining* of any Thing, whereby another is injured, or oppreſſed, in what of Right belongs, or ought to belong, to him.

3. Q. What are the principal Ways whereby this Sin may be committed?

[a] Lev. xix. 11, 13. Rom. ii. 21. Eph. iv. 28. *A.* [a] Chiefly by theſe Three: 1. By *Stealth*, and *Robbery*; as the One implies a *ſecret Thievery*, or *Conveying* away of Another's Goods; the Other a more *violent*, and *forcible Taking* of Them.

[b] Exod. xxiii. 9. Lev. xxv. 14. Pſal. xxxvii. 21. Prov. xx. 10. xxii. 16. xxviii. 8. Luk. xviii. 11. 1 Cor. v. 10, 11. vi. 10. 1 Theſſ. iv. 6. Jam. v. 4. 2. [b] By all thoſe other ways which Men have got of doing the ſame thing: * By *Cheating* in *Buying* and *Selling*: * By *Borrowing*, or otherwiſe Contracting of Debts, which they are not *Able*, or never *Intend*, to *pay*; which is in truth *Stealing*. By * *Extortion* upon, or * *Oppreſſion* of, thoſe who are in *Need*: Or whom we are Otherwiſe able by our *Power*, or *Authority*, to *Overbear*; which is the ſame thing with down-right *Robbery*.

3. By * *Aiding*, * *Adviſing*, * *Encouraging*, or Otherwiſe * *Communicating* with Others in any of theſe Crimes: By * *Receiving*, * *Buying*, or * *Concealing* what we know to have been *Stolen*: By * *Helping* any One to *Cheat*, or *Over-reach* Another: By * *Serving* any Great and Violent *Oppreſſor*, in *Cruſhing* and *Ruining* a *Poor Man*.

4. Q.

4. *Q.* Are there yet any Other *Vices* forbidden by this *Commandment?*

A. There are ſeveral Others that may fairly be Reduced to it: Such as * *Prodigality*, in ſpending a Man's Eſtate, and Beggaring his Family. * [a] *Negligence* in making an honeſt *Proviſion*, according to a Man's Station, and Opportunities, for his *Children*. * [b] *Engaging for Others*, beyond what we are able, or it is fitting for us to anſwer. * [c] Taking *Uſury*, or an *Undue Encreaſe*, of *Any*, but eſpecially of a *Needy Man*. [d] To which may be added the whole Myſtery of Ruining Eſtates and Families, * by the exceſſive Rates of *Procuring*, *Continuing*, *Advancing* of *Money*, and *Intereſt*; * By *Buying Mens Goods*, or *Eſtates*, at *Under-rates*; * By taking Advantage of Gain by Men's *Private Wants*, or by the *Publick Neceſſities*; * The Trade of *Pawns*, as it is commonly managed, and the Exactions depending thereupon; * And *laſtly*, all ſuch other Trades as live upon the *Vices* and *Extravagancies* of Men; with all manner of *Unlawful*, and *Injurious Ways of Gain*.

[a] 1 Tim. v. 8.
[b] Prov. vi. 1. xi. 15. xxii. 26.
[c] Deut. xxiii. 19, 20. Pſal. xv. 5. Prov. xxviii. 8.
[d] Prov. x. 2. xiii. 11. xx. 21. Jer. xvii. 11.

5. *Q.* What think you of *Going to Law?*

A. That as it may be managed both by the *Counſellor*, and the *Client*, it is as much *Theft* as ever the *Law puniſh'd*; and will, as ſuch, be Required of Both by God. And therefore, tho' ſuch Caſes there be in which a Chriſtian may *Go to Law* without Violating this, or any other Command; yet is it certainly the laſt Reſort, and not to be uſed till all other Means have proved ineffectual, to ſecure our Property, or to Recover our Right. And, for the moſt part, it is in *Law* as in *War*, where one ſide is certainly in the *Wrong*, and Generally *Both* are to *Blame*: And let thoſe who by their *Purſe*, their *Tongue*, or their *Art*, *defraud* another of His *Right*, know aſſu-

Mat. v. 40. 1 Cor. vi. 1, 6, 7.

assuredly, that however they build up their Houſes by Iniquity, and eſcape the Puniſhment of Man for what they do, yet they ſhall not be acquitted at the Tribunal of God for it.

6. Q. What are the *Duties* which this *Commandment* Requires of Us?

Pſ. xv. 1, 2. Prov. xvi. 11. Ezek. xxxiii. 15, 16. Mich. vi. 8. Eph. iv. 28. 2 Theſſ. iii. 11, 12.

A. * To be fair and upright in all our Dealings; * Nor willingly to wrong, or be acceſſary to the wronging of, Any. * If we ſhould happen to have unwillingly injured any Man, to be Ready, as far as We are able, to make him a full and ample Reſtitution for it. * To be free and charitable to the Poor: * Careful to provide a Competent Subſiſtence for our Families; * and diligent in purſuing ſome Honeſt and Uſeful Calling, in order thereunto.

SECT. XXXI.

Of our Duty with Relation to his Good Name, and Reputation: Of Calumny, Evil-ſpeaking, &c.

1. Q. WHAT is the *Ninth Commandment?*

A. **Thou ſhalt not bear Falſe Witneſs againſt thy Neighbour.**

2. Q. What do you here underſtand by *Bearing of falſe Witneſs?*

Prov. vi. 18, 19. Luk. iii. 14.

A. The *Falſe-accuſing of*, or *Witneſſing againſt* Him in *Judgment*; which is commonly attended with *Perjury*, as well as *Lying*; and ſo becomes an Offence at once againſt the *Third Commandment*, by our *taking God's Name in Vain*; and againſt this of Injuring our Neighbour, by *Bearing Falſe Witneſs againſt Him.*

3. Q. Is there any thing elſe forbidden in this Commandment?

A. There is; namely all ſort of *Calumny*, and *Evil-Speaking*, againſt any; whether it be in, or out of Judgment. *Tit.* iii. 2.

4. Q. How do you diſtinguiſh between *Calumny*, and *Evil-Speaking?* *A.* By

A. By *Calumny*, I mean, a Reproach falſly Raiſed upon, and Reported againſt, an Innocent Perſon. When we are the Makers, as well as Spreaders, of an Untruth; at leaſt, do know what we ſay of our *Neighbour* to be falſe, or have juſt Reaſon to believe it to be ſo. By *Evil-Speaking*, I underſtand, the Relating of what is or has been told to Us, as true; when we do it not to the Perſon concerned, for the better diſcovery of the Truth; Or to ſome Friend of his, in Order to his being admoniſh'd of it; but to our Indifferent Acquaintance: And that whether it be done with a Deſign to defame him; or only in the common way of Diſcourſe; which makes but little difference with Reſpect to our Neighbour's Reputation; how much ſoever it may leſſen our own Guilt.

Exod. xxiii. 1. Pſ. xxxi. 19, 20. Lev. xix. 16. Pſal. xv. 3. Prov. xi. 13. xviii. 8. xxvi. 22.

5. *Q.* Is there any thing more forbidden in this Commandment?

A. To this Commandment muſt be Reduced all * *Subornation* of *Falſe-Witneſſes* in Judgment; all * *Credit*, or *Countenance*, that is given to Them; all * *Counterfeiting of Hands*, and *Seals*, or any other *Writings* to his Prejudice: All * *Tale-bearing*, * *Raſh-ſpeaking*, and * *Cenſuring*: All * *Credulity*, or being ready to believe what is Evil of our Neighbour: All * *Encouragement* that is given to thoſe who are apt to *ſpeak Evil* of Other Men.

1 Kings xxi. 10. Mat. xxvi. 59. Pſal. xv. 1, 3. Mat. vii. 1, 2. Eph. iv. 25.

6. *Q.* What is required of Us by this Commandment?

A. [a] To be Religiouſly ſtrict in ſpeaking Truth of our Neighbour; * Not only to take care that *what we ſay be true*, but that by our *manner of delivering it*, by our *deſcanting upon* it, or otherwiſe *Circumſtantiating* of it, we do not *give Occaſion* to any to *Miſtake Us*. [b] † To be *charitable* both in what we *hear*, and *ſay* of Other

[a] Pſal. xv. 1, 2. Eph. iv. 25. 1 Pet. iii. 10, [b] Mat. vii. 1, 2. 1 Cor. xiii. 5, 7.

[a] Luk. xxiii. 41. [b] Acts xxv. 7.

ther Men. [a] * To Vindicate their Reputation as far as fairly we can; and to * hold our Tongues, [b] at leaſt not to * Aggravate their Faults where we cannot.

Of the Sin of Coveting what is our Neighbour's.

SECT. XXXII.

1. Q. WHAT is the *laſt Commandment?*

A. **Thou ſhalt not Covet thy Neighbour's Houſe; Thou ſhalt not Covet thy Neighbour's Wife; Nor his Servant, nor his Maid, nor his Ox, nor his Aſs, nor Any thing that is his.**

2. Q. What is the *Sin forbidden* in this *Commandment?*

A. The *Unlawful Deſire* of what is Another Man's.

3. Q. When is ſuch a *Deſire Unlawful?*

A. When it puts Men upon any deliberate Thoughts and Contrivances to obtain that which our Neighbour cannot part with to us, as his *Wife*; or to get any thing which is *Another's* (tho' he might part with it) without the Conſent, and Allowance of Him to whom it belongs.

4. Q. What if a Man's *Deſire* be ſo bounded, as not to put him upon any *undue Means* to Obtain what is Another Man's?

A. If it be ſo bounded within the Uſe of lawful Means, that he is determined not to make uſe of any other, though he ſhould never obtain it, it is not *Sinful.* As if *Ahab* had only deſired *Naboth*'s Vineyard for the Convenience of it; and as ſoon as he ſaw that *Naboth* would not part with it, had reſted in the Refuſal, and gone no farther; he would have done nothing Amiſs. But if a Man's *Deſire* be *Violent*, and *Unreaſonable*, if it makes him Reſolve to compaſs what he

[1] Kings xxi.

he *Covets* by any means; If *fair means will* not do, to have it by *foul ones*; ſuch a Deſire as this is Sinful. And therefore when *Ahab* grew diſ- Ib. ℣ 6.
contented at *Naboth*'s Refuſal; and after that the Malice and Cunning of *Jezebel* had deſtroy'd— 16.
him, went down, and took poſſeſſion of his Vineyard; the Event ſhew'd his Coveting to have been Criminal; and that his Deſire was as Inordinate, as the effect of it was Tragical.

5. *Q.* What think you of ſuch a Deſire, as tho' it be *Violent* and *Immoderate*, yet is preſently *Suppreſs'd*, and does not proceed to any *Wicked Reſolutions*, *Endeavours*, or *Actions*, in Order to the Accompliſhing of what it Covets?

A. St. *James* ſeems to warrant us to think favourably of it: *Jam.* i. 14, 15. Yet it cannot be doubted but that all ſuch *Deſires* proceed from an *Evil Principle* within us; and we ought to Watch all we can, even againſt the *firſt Motions* of them, and ſuppreſs them. *Mat.* v. 28, 29, 30.

6. *Q.* What is the *Duty* Required in this *Commandment?*

A. Contentment with our *Eſtate* whatſoever it be, ſo as neither to *Murmur* againſt *God*, nor to Mat. vi. 25, &c.
Envy our *Neighbour*, upon the account of any 1 Cor. xiii. 4.
thing which he poſſeſſes. There being nothing Phil. iv. 11.
more Certain, than that He who is not ſatisfied 1 Theſſ. iv. 11, 12.
with what Himſelf Enjoys, will be apt, upon 1 Tim. vi. 6.
every Occaſion, criminally to *Covet* what is A- Heb. xiii. 5.
nother Man's.

PART

PART IV.
Of PRAYER.

Of the Duty of Prayer in General.

SECT. XXXIII.

1. Q. WE have now done with the ſeveral Branches of that Duty which God Requires of Us; and which our *Godfathers*, and *Godmothers*, promiſed at our *Baptiſm*, that we ſhould fulfil: Is there any thing yet remaining neceſſary to be known by Us in Order to our Salvation?

A. Yes there is; namely, To underſtand what thoſe *Means* are which God hath Ordain'd for the conveying of his *Grace* to Us, and to enable Us to fulfil that Duty which He has Required of Us.

See the Preface to this Prayer: *Ch. Cat.*

2. Q. By what means may we obtain the Grace of God in order to this End?

[a] Pſal. iv. 1. 1. 15. xcix. 6. cxvi. 17. Prov. i. 28. Jer. xxix. 12. Rom. x. 12, 14. 1 Cor. i. 2. 2 Tim. ii. 22. 1 Pet. i. 17.

A. * Chiefly by theſe two: Hearty *Prayer* to God for it; and a Right Uſe of the *Holy Sacraments*.

[b] Jo. xvi. 24.

3. Q. What is *Prayer*?

[c] Pſal. lxv. 2. — xciv. 9. cxxxix. 7, &c. 1 Kings viii. 29, 30, &c. [d] Mat. vi. 8. [e] Mat. vii. 7. xxi. 22. Luk. xi. 9. Jo. xvi. 24. Jam. i. 6.

A. It is a *Religious* [a] *Calling* upon God; founded upon the Belief both of his *Infinite Knowledge*, *Power*, and *Preſence*; and of his *Gracious Goodneſs*, and *Mercy* towards Us in [b] *Jeſus Chriſt*: And by Virtue whereof, He is not only always [c] *Preſent with us*, to Hear and Receive our Prayers, [d] Throughly *Acquainted* with all our *Needs*; and fully *Able* to *Supply* them; but is alſo moſt [e] *willing* and *ready* ſo to do; if We call upon Him as we ought to do.

4. Q.

4. Q. What do you mean by *Calling upon God?*

A. I underſtand thereby the *Elevation of the Mind to God*, by what way ſoever it be made: Whether we utter our Requeſts to him with our Mouths; Or only Lift up the Thoughts of our Hearts to Him; both which are to God alike.

5. Q. Upon what is the Neceſſity of our *Praying* to *God* founded?

A. Beſides that it is a part of that *Religious Worſhip* which it behoves Us to Pay to Him, and being publickly performed is one of the Higheſt *Acts* of *Outward Honour*, that we are capable of Giving to him; it is neceſſarily Eſtabliſh'd upon theſe Two Principles: [a] Firſt, A due Senſe of our *Own Weakneſs*, and *Wants*: And Secondly, A firm Belief that God is both Able, and Willing, to relieve Us.

Pſal. v. 2. xliv. 20, 21. l. 23. Iſ. xlv. 20, &c. a 1 Kings viii. 28, 31. &c. Pſal. iv. 1, 3. l. 15. xci. 15. lxxxvi. 5, 6. 7. cxlv. 18. Joel ii. 32. Mat. vii. 7, 8. Jo. xiv. 13. xv. 7. xvi. 23. Jam. i. 5. 1 Jo. iii. 22. v. 15.

6. Q. What are the *Wants*, which we chiefly need to have Supply'd by God?

A. There is Nothing wherein we do not ſtand in Need of his Support. [b] Our *Life*, *Health*, *Food*, and *Raiment*, all that we have, or hope to Enjoy, in our preſent State, proceeds from him; and We do, in all Theſe, intirely depend upon his Providence. But that for which we ought to be more eſpecially concern'd, and have yet more need to beg the Divine Aſſiſtance, [c] is for the Supply of our *Spiritual Wants*: That God would *Enable* Us to *fulfil* our *Duty* towards Him; and thereby, would both Qualify Us for his *Favour* at the preſent, and for his *Pardon* and *Acceptance* when we Come to die.

[b] Acts xvii. 25, 28. Mat. vi. 32, 33.

[c] Luk. xi. 9. Jo. xvi. 24. Jam. i. 5.

7. Q. Are we not able, of our Selves, to fulfil our Duty towards God as we ought to do?

A. So far from it, that we cannot have ſo much as any *Saving Knowledge* of it, or *Deſire* after it, without the Concurrence of his *Grace*, to *Open* our *Underſtandings*, to *Purify* our *Affections*,

Deut. xxix. 4. Luke xxiv. 45. Iſai. lxiii. 17. Jo. vi. 44. 65.

Actsxiii.48. xvi. 14. 1 Cor. iii. 6. Eph. ii. 8. Phil. ii. 13. 2 Cor. iii. 5. Heb.xiii.21. *fections*, to *Regulate* our *Wills*, and to enable us both to *Believe*, and *Do*, according to *his Good Pleasure.*

8. *Q.* By what Means may we be *Enabled* to *Live*, according to *God's Commandments?*

A. By the Special *Grace* of the *Holy Spirit*; which he never denies to any Christian who heartily [a] *Prays* for it, and [b] duly *Improves* that *Portion* of it, which God had before bestowed upon him.

a Luke xi. 9. b Mat. xiii. 12. xxv. 29. Luk. viii. 18. xix. 26.

9. *Q.* Does God always *Answer* the *Prayers* that are made to Him?

Mat. vii. 7. xxi. 22. Jo. xvi. 23, 24. Jam. iv. 3. 1 Jo. iii. 22. v. 14. *A.* He does, if they are made after Such a *Manner* as he Requires; and for such *Things* as He sees to be Expedient for Us, unless he should have some extraordinary Reason to Refuse Us; In which Case, though he may not grant Us the very Things which we desire, yet He will recompense Us the more abundantly in some other way.

10. *Q.* After what *Manner* ought we to *Pray to God?*

c Mark xi. 24. 1 Tim. ii. 8. Jam. i. 6. d Luk. xviii. 1. xxi. 36. e Rom. xii. 12. Eph. vi. 18. Col. iv. 2. 1 Thes. v. 17. *A.* With [c] *Faith*; with [d] *Diligence*; with *Attention*; with *Fervour* [e]; and with *Perseverance.*

11. *Q.* Are these Conditions so strictly Required by God, that no *Prayers* are *heard* by Him; which want any of them?

A. That may not generally be affirm'd: There are great Inequalities in the Affections of the best Men in their Prayers; Nor can Any avoid all kind of *Wanderings*, and *Disturbances* in them. That which is certain is this, that Every Man ought to *Pray* as *frequently* as his Circumstances of Life will permit him; and when he does pray, ought to do it with the *utmost Zeal*, and *Attention*, that He is able to do. Which having sincerely Endeavour'd, he ought not to doubt,

but

but that God will Pardon his *Infirmities*, in that as well as in the other Instances of his Duty and accept his Prayers; and grant him his Desires.

12. *Q.* What are the Things which we ought to Pray for.

A. For those of [a] *this Life* We must Pray only in General, unless it be upon some special Occasions; and with an intire Submission of our Selves to *God's Will*, in whatsoever He shall please to Order for Us. But as to the [b] *Graces* which are necessary for Us, in order to the Other Life, we are to pray particularly, earnestly, absolutely; and without any Qualifications: Because we know these Things to be always proper for Us to *Ask*; and always suitable to the *Will of God* to *Give* to Us.

[a] Psal. xxxvii. 5. lv. 22. Mat. vi. 25. Heb. xiii. 5, 6. Prov. xvi. 3. xxx. 8. Phil. iv. 6.
[b] Luk. xi. 9. Jo. xiv. 13. xv. 7, 8, &c. Jam. i. 5. v. 16. 2 Thess. i. 11, 12.

13. *Q.* At what Times ought we to Pray?

A. Continually, and *without Ceasing*. Not that we are to account our selves thereby obliged to spend our whole *Time* in *Prayer*, but to look upon those Expressions to imply a constant Attendance upon this Duty every Day, as our State and Condition shall permit; besides such other Occasions as the Providence of God shall minister to Us, for the farther Performance of it.

Luk. xviii. 1. Luke xxiv. 53. Rom. i. 9. xii. 12. 1 Thess. iii. 10. v. 17. Ephes. vi. 18. Coloss. iv. 2.

14. *Q.* What is the General Proportion which Every *Christian* ought to observe in the Times of his daily Prayers?

A. If he has Opportunity for it, and can have leisure so to do, it were to be wish'd that He should come every Day to the *Publick Prayers* of the *Church*: But if this cannot be done, He must at least, every Day, without fail, Pray to God in Private, Morning and Evening; and, if He has a *Family*, he should every Day, at some convenient Time, Pray with that also, in Order to the better keeping up a Sense of Religion in it.

Psal. lv. 17. Jos. xxiv. 15.

15. Q. Do you think it to be a Matter of neceſſary Duty, to Pray Publickly with the Church?

Acts i. 14. ii. 1, 46. iii. 1. xx. 7. 1 Cor. xi. 20. xiv. 16, 19, &c. Heb. xii. 25.

A. In General it certainly is; eſpecially upon the *Lord's Day*, and ſuch Other *Solemn* Times of *Prayer*, as both the *Laws* of the *Realm*, and the *Canons* of the *Church*, require of Us. As for the *daily Prayers*, if we live in a Place where they are publickly Read, and are not hinder'd by any neceſſary Buſineſs to come to Them, I do not ſee how we can excuſe ourſelves from uſually joining in Them.

16. Q. Has our Saviour left Us any particular Direction how we ſhould *Pray?*

A. He has left Us a Form of his Own Compoſing, not only to be continually made Uſe of by Us; but alſo to be a *Pattern* to Us, after what manner We ought to put up our Own Addreſſes to God.

17. Q. In what does that *Form* chiefly direct Us to compoſe our Own *Prayers* aright?

A. It teaches us eſpecially theſe Four Things: Firſt, That we ſhould make our Prayers *ſhort*, and *pertinent*; as being moſt ſuitable both to the Wiſdom and Majeſty of God; and to our Own Weakneſs, and Infirmities. Secondly, That we ſhould Pray for *Others*, as well as for our *Selves*; and that in our *Private*, as well as our *Publick Prayers*. Thirdly, That we may pray for the *Neceſſaries* of *this Life*; though our main Concern ſhould be, in our Prayers, as well as our Endeavours, after *Thoſe* of the *Other*. Fourthly, That we ſhould Pray to *God ONLY*, and to Him as our *Father*, through Faith in *Chriſt Jeſus*, Gal. iii. 26.

18. Q. Have you any thing elſe to Obſerve from the Form of this Prayer?

A. This only, that to *Pray* to *God* by a *Set-form*, is ſo far from being a Thing either in its

ſelf

ſelf *Unlawful*, or *Injurious* to the *Holy Spirit*; that we ſee our Saviour himſelf has here given Us an Example for it: As under the *Law*, God was pleaſed in ſeveral Caſes to direct the very *Words* in which he would be addreſs'd to by the *Jews*.

Num. vi. 24. x. 35, 36. Comp. Num. v. 21, 22. Deut. xxvi. 3, 5, 13.

SECT. XXXIV.

Of the Lord's Prayer in particular; and therein firſt, of the Introduction of it.

1. Q. SAY the Lord's Prayer?

A. **Our Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that Treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. For thine is the Kingdom, and the Power, and the Glory, for Ever and Ever.**

2. Q. What are the *General Parts* of this Prayer?

A. It is divided into Three *General Parts*: * A *Preface*, or *Introduction*; * The *Petitions*; and * a *Doxology*, or *Concluſion*.

3. Q. What is the *Preface* to this *Prayer*?

A. **Our Father which art in Heaven.**

4. Q. Wherefore did our Saviour begin his *Prayer* with this Compellation of God, *Our Father*?

A. As for the other Reaſons hereafter mentioned, ſo eſpecially to put us in mind, that all our Hope of being heard, or accepted by God, is by virtue of that Relation wherein we ſtand to him, in, and through his Son *Jeſus Chriſt*. Jo. xiv. 6. *No Man cometh unto the Father, but by Me.* Jo. xv. 16. xvi. 23, 24. *Verily, Verily, I ſay unto you; whatſo-*

Jo. i. 12. Rom. viii. 15, 16. Gal. iii. 26. iv. 5, 6, 7.

whatsoever ye shall ask the Father in my Name, he will give it you.—Ask, and ye shall receive, that your Joy may be full. See *Col.* iii. 17. *Ephes.* ii. 18.

5. *Q.* Why was that Circumstance added, *Which art in Heaven?*

A. To shew the Difference between *Him* and our *Earthly Parents*; who sometimes are *hard* towards their Children, and will not give them what they ask: Oftentimes are not able to supply their Needs: And, in many Cases, cannot *tell* what is *best* for them; but either *deny* them, when they ought to have *given* them what they desired; or *Give* them, when it would have been more adviseable not to have done it. Whereas our *Heavenly Father* is *All-Merciful*, *All-Powerful*, and *All-Wise*; and by consequence, liable to none of these Defects.

1 Kin. viii. 39. Psal. cxv. 3. cxxiii. 1. Luke xi. 13. Jam. i. 17.

6. *Q.* What do you learn from this Introduction?

Psal. ciii. 13. Lam. iii. 40, 41. Eccles. v. 2. Mat. vii. 9, 10, 11.

A. To come to God with great Assurance, but with great Reverence too: Who as *Our Father* will not fail to *hear* his *Children*, if they ask, as they ought of him; As he is *Our Heavenly Father*, can give us whatsoever we stand in *Need* of. 1 Jo. v. 14, 15.

7. *Q.* Is God so in *Heaven*, as our *Earthly Fathers* are upon *Earth?*

Jer. xxiii. 23, 24. 1 Kings viii. 23, 27, 38, 39. Isa. xl. 22. Psal. cxxxix. 7, &c. [a] Psal. xi. 4. cxxiii. 1. Isa. lxvi. 1. Mat. v. 16, 45. xii. 50. xxiii. 9. Act. vii. 49.

A. No, by no means: For God being *Infinite*, is *every where present*; neither shut out of any Place, nor Circumscribed by any. [a] But because God is pleased to shew himself in *Heaven*, in the highest Excellencies of his Divine Majesty, and Glory; and is there attended by his Holy Angels; therefore Heaven is consider'd as his Court, and his Throne. And we very properly direct our Prayers to God there, where our *Saviour sits* to *Intercede* with Him for Us; and where the *Blessed Spirits* attend upon him, and

fall down before him, and worſhip him.

8. Q. Wherefore are we taught to ſay, *OUR Father?*

A. Not as if God were not the Father of Every One of Us in Particular, as well as of Us All in General; or that we might not Each of Us truly, and properly ſay, *My Father:* But to enlarge our Affections; to correct our Pride; and increaſe our Charity; and to teach us that there is no Man ſo mean, but what has as good a Right to call *God* his *Father*, as the Greateſt among Us; nor any, therefore, who ought not to be look'd upon as a *Brother* by Us, and to be treated, and loved, and pray'd for by Us, accordingly.

SECT. XXXV.

Of the firſt Petition, Hallowed be thy Name.

1. Q. HOW many Petitions are there in this Prayer?

A. Six: Three with reſpect to the *Honour*, and *Glory* of God; which may be accounted *pious Wiſhes*, rather than *formal Petitions:* And *Three* with Relation to our *Own Needs.*

2. Q. What is the *Firſt* of Theſe?

A. **Hallowed be thy Name.**

3. Q. Wherefore did *Chriſt* begin his Prayer, with this *Petition*, or *Deſire?*

A. To ſhew us that we ought to make *God's Glory* the *Firſt Thing* in our *Prayers*, as well as the *Chief End* of all our *Actions*, 1 Cor. x. 31. *Whether ye Eat, or Drink, or whatſoever ye Do, do all to the Glory of God.*

Pſal. viii. 1. cxlviii. 13. Iſa. vi. 3. xii. 4.

4. Q. What is here meant by the *Name* of *God?*

A. The ſame as in the *Third Commandment:* viz. *God Himſelf*; and whatſoever does in any wiſe Relate to Him, *Exod.* vi. 3. xxxiv. 5, 6. *Pſal.* cxxxviii. 2.

1 Kin. v. 5. Pſal. xx. 1. xliv. 20. lxxx. 18. 1 Chron. xxii. 8. 1 Jo. v. 13.

Exod.xx.11. xxix. 1. Lev. x. 3. 1 Kin. ix. 3. Isa. viii. 13.

5. Q. What is meant by *Hallowing?*

A. It signifies the *Separation of any Thing to a Holy Use*; and the *Treating*, and *Respecting*, of it accordingly.

6. Q. What then do you look upon to be the full Import of this *Petition?*

Psal. lxxii. 17. lxxxvi. 9, 12. cxiii. 2, 3. Mat. v. 16. Jo. xv. 8. Acts xiii. 48. Rom. xv. 6. 1 Cor. vi. 20. x. 31. 2 Thes. i. 10. 12. 1 Pet. iii. 15. iv. 11.

A. That it would please God to make himself *Known* to, and to be *Adored*, and *Glorified* by, the *whole World*. That he would so dispose Ours, and all Other Mens Hearts, that we may never mention his *Name*, but with a *Religious Reverence*. That whatsoever has any *Relation* to him, his *Word*, his *Sacraments*, his *Ministers*, his *Houses* of *Prayer*, may all be treated by Us with a Regard suitable to the Majesty of Him; to whom they belong: And that neither we our Selves, nor any Others, may ever entertain any *Opinions*, or commit any *Sins* whereby either *God* the *Father*, or his *Son Jesus*; the *Glory* of the *One*, or the *Gospel* of the *Other*, may be *vilified*, or *profaned*.

Of the Second Petition, Thy Kingdom come.

SECT. XXXVI.

1. Q. WHAT is the Second Petition of this Prayer?

A. **Thy Kingdom come.**

2. Q. In how many Respects is God a *King?*

A. Chiefly in these Three: First, [a] With respect to All the *World*; which he created by his Power; and Rules, and Governs, as well as Supports, by his Providence. Secondly, [b] With Relation to his *Church* and *People*; which he *Governs*, and *Conducts*, by his *Word*, and *Holy Spirit*. And Thirdly, With [c] Respect to his *Heavenly Kingdom*, where he Reigns with Glory, and Majesty, over his Angels Now; and

[a] Psal. xcv. 3, 4, 5. xcvii. 1. ciii. 19. cxlv. 11, 13.
[b] Mat. xxi. 43. xxiv. 14. Mark i. 15. Luke iv. 43. Heb. i. 8.
[c] Mat. v. 10, 20. xiii. 43. xxv. 34, 46.

will Rule over all his Saints hereafter, to all Eternity.

3. Q. How is it that we here, either *Wiſh*, or *Pray*, that God's *Kingdom may come?*

A. As we deſire; [a] Firſt, that all Men may both more clearly *Know*, and more worthily *Obey*, the true and only God; the Lord of Heaven, and Earth. [b] Secondly, That, to this End it would pleaſe God to enlarge the Borders of his Church. and bring all Nations within the Pale of it. [c] And that where it is already eſtabliſh'd; he would Go on, more and more, by his Grace, to deſtroy the Power of Sin, and the Dominion of Satan, and to implant the Fear and Love of his Name, in the Hearts of all his Servants. That ſo, [d] Thirdly, His *Eternal Kingdom* may alſo be enlarged; the Fulneſs of his Saints be accompliſh'd; and the bleſſed Time come, when we ſhall all be tranſlated into his Heavenly Kingdom; and all other Powers, and Dominions, being done away, God alone ſhall be Exalted, and Rule over his Saints, for Ever and Ever.

Luke xxiii. 42, 43. 1 Cor. vi. 9. xv. 24, 50. 2 Pet. i. 11.
[a] Iſa. xlii. 6, 7. Luk. i. 79. Acts xxvi. 18. Eph. i. 17, 18. Col. i. 13.
[b] Pſal. ii. 8.
[c] Mich. iv. 8. Jer. xxxi. 33, 34. Mat. xxviii. 19, 20. Rev. xi. 15. xii. 10.
[d] Tit. i. 2. ii. 12, 13.

SECT. XXXVII.

Of the Third Petition, Thy Will be done, &c.

1. Q. WHAT is the *Third Petition* of this *Prayer?*

A. **Thy Will be done in Earth, as it is in Heaven.**

2. Q. How does God declare his *Will* to Us?

A. Chiefly Two Ways; By the *Diſpenſations* of his *Providence*, and by the *Rules* which he has ſet us to *Live by*; whether they be by Nature implanted in Us, or be Revealed to Us in the Goſpel of *Chriſt*.

3. Q. Does this Petition reſpect both theſe?

A. It does; and ſo teaches us to Pray, that (with

Job i. 21. ii. 10.

Mat. xxvi. 42. Acts xxi. 13, 14.

(with Reſpect to the former of Them) we may always ſeriouſly conſider the Ways of his Providence, and diſcern what it is that He would have Us either Do, or Suffer, in Obedience thereunto. That whatſoever it be, that he ſhall thereby call us to, whether to a Proſperous, or Unproſperous State, to Receive Good from him, or to Suffer Evil; we may, in the One, improve his Bleſſings to the Glory of his Name, and the Benefit of thoſe about Us; in the other may patiently ſubmit to whatſoever he ſhall call us to Suffer for his Sake. With Relation to the [a] Latter (the Rules which God has given Us to walk by) We are hereby taught to Pray, that we may faithfully Obey all his Commandments, how contrary ſoever they may chance to be, to our Own corrupt Deſires, and Affections; and continue his Obedient and Conſtant Servants, all the Days of our Life.

[a] Pſal. xl. 8. cxliii. 10. Mat. vii. 21. Jo. iv. 34. vi. 38. Acts ix. 6. Rom. xii. 2. Eph. vi. 6. 1 Pet. ii. 15. 1 Jo. ii. 17.

3. *Q.* Why is this Circumſtance added, *As it is in Heaven?*

A. To ſhew us what kind of Obedience we ought to pay to God's *Will.* That as the *Angels* in *Heaven* not only Do the Will of God, but do it with all Readineſs, Chearfulneſs, Conſtancy, and Delight; ſo may We, in like manner, if it ſhall Pleaſe God, in ſome meaſure fulfil it too, *Pſal.* ciii. 20, 21.

4. *Q.* Is it poſſible for us, ever to attain to ſuch a *Perfection* of *Obedience*, in this *preſent Life?*

A. It is hardly to be Expected; yet we muſt Pray for it, and endeavour to Come up as near as is poſſible to it: And in the mean time, muſt Learn from hence not only how we ought to Serve God now, but how we ſhall hereafter do his Will; when we come to the bleſſed State, as well as Place of thoſe Holy Spirits in Heaven.

SECT.

SECT. XXXVIII.

Of the fourth Petition, Give us this Day, &c.

1. Q. WHAT is the *First* of those *Petitions*, which you said Related to our *Own Needs?*

A. **Give us this Day our daily Bread.**

2. Q. What do you Observe from the general Composure of this Part of the present *Prayer?*

A. That as Man consists of Two different Parts, A *Soul* and *Body*; and has need of several Things to be given him for the *Good* of *Both*; So we are here directed to beg of God; First, What is necessary to our *Present Life*: And Secondly, What may conduce to the *Everlasting Happiness* of our *Souls*, in the *Life* that is to Come.

3. Q. How does our Saviour express what is necessary to be ask'd by Us, for the Sustenance of our *present Life?*

A. He calls it *Our Daily Bread.*

4. Q. What does the Word *Bread* denote?

A. It is Commonly used in Scripture for all sort of Provision, as it is indeed the chiefest and most necessary; and such as may supply the Defect of all other. And it is here made Use of to signify all that is *Necessary* for our *Support*; not only Meat: [a] but Drink, Rayment, Lodging, and the like: Excluding at the same time whatsoever is *Superfluous*, and desired rather to Gratify our Lusts, than to Preserve our Life.

Gen. iii. 19. xviii. 5,6,7. xliii. 31, 32. 1 Kin. xxi. 7. Psal. xxxvii. 25. xli. 9. Mar. iii. 20. 2 Cor. ix. 10. 2 Thess. iii. 8, 12. [a] Gen. xxviii. 20. Isai. iii. 1. 1 Tim. iv. 8.

5. Q. What is meant by *Our Bread?*

A. It may imply these Two things: Either, First, What is necessary for Us; that is to say, for Our selves, and for those who depend upon Us. Or else, Secondly, It may be called *Our Bread*, upon the Account of the *Propriety* We have in it: As being either the *Product* of our

Prov. xxx. 8. 1 Tim. vi. 8.

Estates,

Eſtates, Or the *Effect* of our own *Labour*, or others *Charity*; nor the Bread of *Fraud*, or *Oppreſſion:* Of *Stealth*, or *Covetouſneſs:* That ſo we may live upon what is truly *Own Own*, and not devour Our *Neighbour's Bread.*

6. *Q.* What do you Underſtand by the Word *Daily?*

A. What is ſufficient for the *Next Day:* But then we add withal, *this Day*, or *Day by Day*; to ſhew, that though (becauſe ſuch is the Uncertainty of Our preſent Life, that how Many, or how Few Days, we may have to come, we cannot tell, therefore) we aſk no more of God than what is needful for our preſent Support; Yet we truſt, that God, of his Goodneſs, will *Every Day* Give Us *Our Bread*, as he did the *Jews* their *Manna* in the Wilderneſs, *Exod.* xvi. 4, 5. ſo long as he ſhall think fit to continue Us in this State of our Pilgrimage; untill he ſhall bring Us to our *Heavenly Canaan*, that Good Countrey which he has provided for Us.

Mat. vi. 25, &c. Heb. xiii. 5. 1 Pet. v. 7.

7. *Q.* Wherefore do we Pray to God for ſuch a *Support?*

A. Not to exclude our Own reaſonable *Care* in providing for it, much leſs to excuſe our *labouring* after it; but to ſhew, that we *depend* altogether upon the *Providence* of *God*, and Owe our Lives, and all the Support of them, not to our Own Cunning, or Induſtry, but to his Bleſſing: And to engage Us thereby both to Rely the more confidently upon God, and to make thoſe ſuitable Returns of Love, and, Praiſe, and Gratitude, that We ought to do, to Him.

Gen. iii. 19. Acts xx. 34. 1 Cor. iv. 12. 2 Theſſ. iii. 10, 12. Deut. viii. 3. Comp. Mat. iv. 4. Acts xvii. 25, 28. 1 Pet. v. 7.

8. *Q.* Are the Rich as much concern'd thus to Pray to God, as the Poor?

A. They are altogether: Our *Saviour* compoſed this *Prayer* for Both alike. It is the ſame Providence of God which maintains Both; and gives

gives an *Abundance* to the One, as well as a *Competency* to the Other.

9. Q. Is it Unlawful for any Man to take *Care of*, or *provide* for any thing more than the next *Day?*

A. No, by no means; God himſelf has ſent Us to the Ant to learn the contrary; *Prov.* vi. 8. *Who provideth her Meat in the Summer, and gathereth her Food in the Harveſt.* Such a *Care as* goes no farther than a prudent Foreſight, and neither prompts us to any Evil, nor keeps us back from any Good, is certainly not only Innocent but Commendable. Without this, the World could not ſubſiſt Otherwiſe than by a continual Miracle; which we ought not to expect, where Ordinary Methods are to be had. The Solicitude which our Saviour forbids, and which is indeed ſinful, is that which proceeds from an Immoderate Concern for the future: When Men are uneaſie, and diſcontented; diſtruſtful of God's Providence, and ſtill hoarding more up, as if they could never have enough; but were to truſt rather to their own Care, and Foreſight, than to God's Bleſſing.

Acts xi. 28, 29, 30. 1 Cor. xvi. 1. 2 Cor. viii. 12, 14. Mat. vi. 25, &c.

SECT. XXXIX.

Of the Fifth Petition, And forgive Us our Treſpaſſes, as we forgive them that treſpaſs againſt us.

1. Q. WHAT are the *Bleſſings* which we are taught, in this Prayer, to aſk of God for our *Souls?*

A. The *Forgiveneſs of Sins paſt*; and the *Prevention* of them for the *time to Come.*

2. Q. How do you pray to God for the *Forgiveneſs* of your *paſt Sins?*

A. In theſe Words; **And forgive Us our Treſpaſſes, as we forgive them that treſpaſs againſt Us.**

3. Q.

3. Q. What do you mean by *forgiving* of *Treſpaſſes?*

Pſal. xxxii. 2, 3, 5. cxxx. 3, 4. Prov. xxviii. 13. 1 Jo. i. 9.

A. I pray that God would do away All my Sins of what Nature, or Quality ſoever they be; that he would *waſh away* the *Guilt*, and *remit* the *Puniſhment* of Them.

4. Q. Do you truſt that God will do this?

Mark xi. 25. Luk. vi. 37.

A. Yes, if I take care to make Good the *Condition* upon which I *aſk* it of him; by *forgiving* of *thoſe* who *treſpaſs againſt Me*. *Mat.* vi. 14, 15.

5. Q. Will that alone ſuffice to intitle you to *God's Forgiveneſs?*

A. No, it will not: Without *forgiving* of *Others*, I ſhall never be my ſelf *forgiven*: *Mat.* vi. 15. But that I may be *forgiven* by *God*, I muſt not only *forgive Others*, but muſt my Self *Repent* of my *Sins*, and *aſk Pardon* for *them*, in the *Name*, and through the *Merits*, and *Mediation* of *Jeſus Chriſt* our *Saviour*.

1 Jo. i. 8, 9. See above, Sect. xviii.

6. Q. Why then is this added, as the *Condition* upon which we are to *pray* to *God* for his *Forgiveneſs?*

A. It was fit to be mentioned upon ſeveral Accounts: 1*ſt*, As a Conſideration very proper to be Offered by Us to God, to induce him to forgive Us. If we who are Proud, and Peeviſh: eaſie to be Affronted, and hard to be Reconciled; yet, for God's ſake, and in Obedience to his Commands, *forgive thoſe* who have *offended Us*; how much more ſhall our moſt Gracious, and Merciful *Father*, *forgive Us*, in what we have Offended him. It was fit to have been added, 2*dly*, As a Motive, upon the ſame Grounds, to aſſure Us that if we truly Repent of our Sins, and beg of God the Forgiveneſs of Them, God will certainly Remit them to Us. It was fit to have been added, 3*dly*, To put Us continually in Mind of the Neceſſity we lie under to forgive Injuries, though

Luk. xi. 4.

Mat. vi. 14.

though never so many, never so great, never so often, and provokingly Committed; and to engage Us readily, and heartily so to do: Considering that till we have done it, we cannot pray to God for his Forgiveness; and that if we do not Do it sincerely, God will certainly find it out: And though by pretending a Reconciliation where really it is not, we may delude Men, yet we cannot possibly deceive God.

Mat. vi. 15. xviii. 21, to 35. Mar. xi. 25, 26. Luke xvii. 3, 4.

7. Q. What think you of those who say their *Lord's Prayer*, and yet either continue at Variance with their Neighbour, or at least do not truly, and from their Hearts, forgive Him?

A. I think that they do not pray for Pardon, but for Vengeance: They Imprecate the Wrath of God upon their own Heads; and do, in Reality, Pray after this desperate Manner: *Thou O God! hast Commanded me to* forgive my Brother his Trespasses: *Thou hast declared that unless I do so, thou wilt not* Forgive me my Sins. *Well; let what will come, I am resolved to stand to the hazard of it. I will not* Forgive, *nor be* Reconciled to my Brother; *do thou deal as thou pleasest with Me.*

SECT. XL.

Of the Sixth Petition, And lead us not into Temptation, but deliver us from Evil.

1. Q. WHAT is the Sixth and last *Petition* of this *Prayer?*

A. **And lead us not into Temptation, but deliver Us from Evil.**

2. Q. What is meant by *Temptation?*

A. It, in General, signifies no more than *Trial* and may be taken in an Indifferent, or even in a Good Sense, to denote any Occasion of proving and experimenting a Man's *Faith*, or *Obedience*. So *God* tempted *Abraham*: *Gen.* xxii. 1. *Christ*, *Philip*;

Mal. iii. 15. Mat. xxii. 18. Acts v. 9. Jam. i. 2, 12.

Philip; *Jo.* vi. 6. And thus *Afflictions*, and *Perſecutions*, are in *Scripture* called *Temptations*: *Luke* viii. 13. xxii. 28. *Jam.* i. 2. 2 *Pet.* ii. 9. But it is more uſually taken in an *Ill Senſe*; to denote ſuch a Trial, as is deſigned to ſeduce, and lead us into Sin. So the *Devil tempts* us: *Gal.* vi. 1. 1 *Theſſ.* iii. 5. *Heb.* ii. 18. So every Man is *tempted* by his *Own Luſts*; *Jam.* i. 14. So *God tempteth no Man*: *Jam.* i. 13.

3. *Q.* What is the *Evil*, which you here pray againſt?

A. That alſo may be taken in a *double Senſe*; and ſignifie Either an *Evil Perſon*, or an *Evil Thing*. In the former it may Reſpect all *Wicked Men*, but eſpecially the *Wicked One*, the *Tempter*. In the latter, not ſo much the *Evil* of Sin its ſelf, as the *Evil* of *Temptation*, to which it ſeems moſt properly to Refer.

Mat. iv. 3.
Jo. xvii. 15.

4. *Q.* What then is the full Import of this *Petition*?

A. I therein deſire, that God would neither *Try* me himſelf *beyond my Strength*, nor ſuffer the *Devil*, the *World*, or my *Own Fleſh* to do it. That, if it be his Will, I may not be expoſed to any Great Temptations at all: But if for any Ends of his Wiſe Providence He ſhall think fit to [a] ſuffer me to be *Tempted*; that then He would be pleaſed [b] Graciouſly to *ſtrengthen*, and *ſupport* me in my Temptations; and Carry me with Innocence, and Integrity, through them; and not ſuffer me to be led into *Sin* by *Them*.

Mat. xxvi. 41.
1 Cor. x. 13.
Heb. ii. 18.
Rev. iii. 10.
[a] 2 Sam. xxiv. 1. Compare 1 Chron. xxi. 1. Job i. 1 Pet. v. 8.
[b] Pſal. xxiii 4. 1 Cor. x. 13. 2 Pet. ii. 9.

Of the Doxology, or Concluſion, For thine is the Kingdom, the Power, and the Glory; for Ever, and Ever. Amen.

SECT. XLI.

1. *Q.* WHAT does the laſt part of this Prayer conſiſt of?

A. A *Doxology*, or *Concluſion*: **For thine is the**

the Kingdom, and the Power, and the Glory, for Ever, and Ever. Amen.

2. Q. What do you mean by a *Doxology?*

A. A Form of giving *Glory*, and *Praise*, and *Honour* to God. 1 *Tim.* i. 17. *Rev.* v. 12. vii. 12. 1 Chr. xxix. 11.

3. Q. Why was this *Doxology* here added by our Saviour?

A. To shew us that all the Religious Service we pay to God: whether we *Pray*, *Confess*, *Give Thanks:* or whatever we do, we ought to design it All to his *Glory*. It was also added to keep up in our Minds a due Sense of the Reason we have both to pray to God for all the things we have before consider'd; and to expect a suitable Return of them at his Hands. 1 Cor. x. 31. Col. iii. 17. 1 Pet. iv. 11. Psal. xcvi. 7, 8, 9, 10.

4. Q. How does this *Doxology* shew, that we ought to Ask these Things of God?

A. Very plainly: For because God is the *King of all the World*; therefore he ought to be apply'd to by all his Creatures. Because his is the *Power*; He is *able* both to *hear*, and to *answer* our *Requests*; therefore of him it is most fit to desire whatsoever we stand in need of. Because his is the *Glory* of all our *Religious Invocation*; ('tis a Worship that peculiarly belongs to God; as distinguish'd from the Creature) therefore to him only ought we to *make* our *Prayers*, and not to any *Other*. Psal. xxii. 28. 2 Chr. xx. 6.

5. Q. How does this *Doxology* encourage us to *Hope* that we shall *Receive* what we ask of God?

A. Because we do hereby profess to believe that he *can Grant* what we *desire*; and the things we ask are so much for his *Own Glory*, as well as Our *Advantage*, that we ought not to doubt but that we shall *Receive* them from Him.

6. Q. After what manner do we acknowledge these Excellencies to be in God? Psal. xcvi. 7, 8, 9.

A. In a super-eminent manner, beyond what they

Dan. ii. 37, 47. iv. 3, 34. 1 Tim. i. 17. they Are, or Can be, in any One beſides. Others may have Authority; but as derived from him, who only is the *Supreme King* over all the *Earth*. Others may have *Power*, but God only is *Almighty*. Others may have *Glory*; a Majeſty ſuitable to their Station, and Character in the World: But to God only belongs the Excellency of *Divine Honour*, and *Worſhip*. To him only is *Prayer*, and *Religious Invocation* to be made: He only is either capable *of it*; or can pretend and ito it.

7. *Q.* Why do you to this *Doxology* add, *for Ever and Ever?*

Phil. iv. 23. 1 Tim. vi. 17. 2 Tim. iv. 18. 1 Pet. iv. 11. *A.* To ſhew that theſe *Divine Perfections*, and *Prerogatives*, did always belong to God; and will always continue to belong, in this ſingular manner, to *Him*.

8. *Q.* What does *Amen* import?

Num. v. 22. 1 Kings i. 36. Jer. xxviii. 6. 1 Cor. xiv. 16. 2 Cor. i. 20. *A.* It is a Word of *Wiſh*, and *Approbation*; and denotes our *Aſſent* to that to which it is ſubjoin'd, with an *Earneſt Deſire* of its *accompliſhment*. So that putting its ſeveral Significations together, it is as much as if we ſhould ſay; God of his Goodneſs Grant what I have here pray'd for; and ſo I truſt he will do, of his Mercy towards me through *Jeſus Chriſt* our Saviour.

PART

PART V.

Of the Sacraments.

SECT. XLII.

Of the Nature, and Number, of the Sacraments of the Gospel: Of the Five Popish Sacraments.

1. Q. WHAT is the Other Means, appointed by God, for the *Conveyance* of his *Grace* to Us; and to *Confirm* to Us his *Promises* in *Christ Jesus?*

A. The worthy participation of the *Holy Sacraments.*

2. Q. **What mean you by this Word** Sacrament?

A. **I mean an Outward and Visible Sign of an Inward and Spiritual Grace given unto Us, and Ordained by Christ himself, as a Means whereby we receive the same, and a Pledge to assure Us thereof.**

3. Q. **How many** such **Sacraments hath Christ Ordained in his Church?**

A. **Two only, as generally necessary to Salvation; that is to say, Baptism, and the Supper of the LORD.**

4. Q. How does it appear that these Two are properly *Sacraments?*

A. Because the whole *Nature* of a *Sacrament*, as before described, does belong to them. For 1*st*, There is both these an *Outward* and *Visible Sign*; viz. *Water*, in *Baptism*; *Bread* and *Wine*, in the *Lord's Supper.*

2*dly*, There is an *Inward* and *Spiritual Grace*, signified, and conveyed by these Signs. The

Waſhing of *Regeneration*, *Tit.* iii. 5. by the *One*, the *Body* and *Blood* of *Chriſt* by the *Other*. 1 *Cor.* x. 16.

3*dly*, There is for both a *Divine Inſtitution*. For *Baptiſm*, *Mat.* xxviii. 19. *Go ye and teach all Nations baptizing them in the Name of the Father and of the Son, and of the Holy Ghoſt.* For the *Lord's Supper*; Luk. xxii. 19, 20. *This do in Remembrance of me.* See 1 *Cor.* xi. 24, 25.

4*thly*, They were both ordain'd as a means whereby to convey their ſeveral *Graces* to Us, and as a *Pledge* to *aſſure Us* of them. [a] *Baptiſm* to *Regenerate* Us; *Jo.* iii. 5. *Tit.* iii. 5. [b] The *Lord's Supper* to *communicate* to Us the *Body*, and *Blood* of *Chriſt*: 1 Cor. x. 16.

[a] Mat. xxviii. 19. Mar. xvi. 15.
[b] Mat. xxvi. 26. 1 Cor. xi. 23, 24.

For which Reaſon, *laſtly*, they are *Generally neceſſary to Salvation*: All Chriſtians have a Right to them; nor may Any, without hazard of miſſing of theſe *Graces*, refuſe to Uſe them; who have the Opportunity of being made Partakers of them. *Jo.* iii. 5. *Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of Heaven*, Mark xvi. 16. *He that Believeth, and is Baptized, ſhall be Saved.* 1 Cor. xi. 24. *This do in Remembrance of Me.*

5. *Q.* Are theſe all the *Sacraments* that any Chriſtians Receive, as eſtabliſh'd by *Chriſt*?

A. The *Church of Rome* to theſe adds five more; though They cannot ſay that they are all of *Chriſt*'s Inſtitution: *viz. Confirmation: Penance: Extreme Unction: Orders:* and *Matrimony*.

6. *Q.* How does it appear that theſe are not *truly Sacraments*?

A. Becauſe *not One* of them hath *ALL* the *Conditions* Required to make a *Sacrament*, and the *moſt part* have hardly *Any* of *Them*.

CONFIRMATION is, we confeſs, an *Apoſto-*

See below Sect. liii.

lical Ceremony: As ſuch it is ſtill Retain'd, and Practiſed by Us. But then it is, at moſt, but an *Apoſtolical Ceremony*. *Chriſt* neither *Ordained* any ſuch *Sign*; nor made it either the *Means of conveying* any ſpecial *ſpiritual Grace* to Us, or a *Pledge* to *aſſure* Us thereof.

PENANCE, if *Publick*, is confeſſedly a part of *Church-Diſcipline:* If *Private*, is only the Application of the *Power* of the *Keys* to a particular Perſon for his *Comfort*, and *Correction*. It has neither any *Outward Sign inſtituted* by *Chriſt*, nor any *Inward Grace*, particularly annex'd to it. Indeed if a true Penitent receives Abſolution from his Miniſter, God Ratifies the Sentence, and forgives the Sin. But ſo God would have done, had neither any Confeſſion been made to, or Abſolution Received from, Him. And that the Sin is forgiven, is Owing to the Mercy of God, upon the Repentance of the Sinner; and not to be aſcribed to the Prieſt's Sentence.

In *EXTREME UNCTION* there is an *Outward Sign*, but neither of *Chriſt*'s, nor his *Apoſtles* Inſtitution. They *anointed Sick Perſons* for the Recovery of their Bodily Health; and in certain Caſes, adviſed the *Elders* of the *Church* to be ſent for to do likewiſe. But as to any Spiritual Effects, they neither uſed any ſuch *Sign* Themſelves, nor Recommended it to Others: Nor is there any the leaſt Ground on which to expect any ſuch Benefit from the Uſe of it. 'Tis true, if the Sickneſs were inflicted for any particular *Sin* which the Perſon had committed; the Healing of the Sickneſs was a token that the Sin alſo was forgiven: Becauſe till the Sin was forgiven, the Diſeaſe could not be removed. But the *Anointing* was of no more uſe to obtain the One, than it would have had Power, of it ſelf to effect the Other.

Mark vi. 13. Jam. v. 14, 15.

MATRIMONY, is a *Holy State*, *ordain'd* by *God*, and highly to be accounted of by All Men. It was provided *for a Remedy againſt Sin*, and to *avoid Fornication*; *that ſuch Perſons as have not the Gift of Continence might Marry*, *and keep themſelves undefiled Members of Chriſt's Body*. But it neither *confers* any *Grace* where it is not, nor *encreaſes* it where it is: And therefore is not to be look'd upon as a true, and proper *Sacrament*.

ORDINATION, is alſo a *Divine Inſtitution*. By the Adminiſtration of it, Authority is given to thoſe who partake of it, to miniſter in Holy Things; which, otherwiſe, it would not have been lawful for them to do. We do not at all doubt but that the *Grace* of God accompanies this Ordinance, and the Diſcharge of thoſe Miniſteries which are performed in Conſequence of it. But then this *Grace*, is only the *Bleſſing* of God upon a particular Employ; and is given to ſuch Perſons, rather for the *Benefit* of *Others*, than for the furtherance of their Own *Salvation*.

7. Q. **How many Parts are there in a Sacrament?**

A. **Two; the Outward and Viſible Sign, and the Inward and Spiritual Grace.**

Of Baptiſm; and the ſeveral ways of Adminiſtring of it.

SECT. XLIII.

1. Q. WHAT is the *Firſt Sacrament*, of the *New Teſtament?*

A. It is *Baptiſm*.

2. Q. What is *Baptiſm?*

A. It is the *Sacrament* of our *New*, and *Spiritual Birth*: *Jo.* iii. 4, 5. the *Seal* of our *Adoption*, *Rom.* iv. 11. and the Solemn Means of our *Admiſſion* into the *Communion* of the *Chriſtian Church*:

Church: *Acts* ii. 41. By the *Outward Washing* whereof, our *Inward Washing* from our Sins, by *the Blood, and Spirit of Christ*, is both *clearly exhibited*, and *certainly sealed* to Us. *Acts* ii. 38, 39. *Tit.* iii. 5. comp. *Heb.* ix. 13, 14.

3. *Q.* How is *Baptism* perform'd?

A. By *dipping in, pouring on of, or sprinkling with, Water*; in the *Name of the Father, and of the Son, and of the Holy Ghost.* Num. viii. 7. Ezek. xxxvi. 25. Mark vii. 4. Heb. ix. 14. x. 10, 21.

4. *Q.* In which of these was this Sacrament administer'd at the Beginning?

A. To Aged, and Healthful Persons, in that Hot Countrey in which our Saviour lived, it was for the most part administer'd by *dipping*, or *plunging*, the Person who was *Baptized*, into *Water*: According to the common Custom among the *Jews*, of Receiving Proselytes with the very same Ceremony; and from which our Saviour seems to have taken Occasion to institute this Sacrament. Mat. iii. 6, 16. Jo. iii. 23. Acts viii. 38.

5. *Q.* Were any *Baptized* otherwise at the *Beginning?*

A. It cannot be doubted, but that as All who embraced the *Gospel* were Baptized, so many of these could not be dipped in Water. Such were very *Old*, and *Sick*, Persons; and it may be *All* at the first; when *Three*, and *Five Thousand*, at a time, Believed, and were Baptized; very likely in a private House, *Acts* ii. 2, 41. ix. 18. x. 47, 48. where it would have been difficult to have gotten Water enough, and endless to have dipped them all.

6. *Q.* What are the *Necessary Parts* of this Sacrament?

A. Water, and the *Word*: The One to Represent our *Spiritual Washing*, and *Cleansing*, by the *Blood of Christ*; the Other to declare the *Faith* into which we are *Baptized*, and by which

we hope to be ſaved; namely of *God the Father, the Son, and the Holy Ghoſt.*

7. *Q.* How came the Cuſtom of *Dipping* to be ſo univerſally left off in the *Church?*

A. Chiefly upon the ground of *Charity*; becauſe when the *Goſpel* became every where Received, and the Perſons to be Baptized, were, for the moſt part, the *Children* of *believing Parents*; many of which in theſe Cold Countries, (for a great Part of the Year) could not be dipped in Water without the hazard of their Lives; it was neceſſary either to ſprinkle them only with *Water*, or not to *Baptize* them at all.

8. *Q.* What *Ground* had the *Church* to admit of *Sprinkling*, as *ſufficient* to *anſwer* the *Deſign* of this *Sacrament?*

Iſ. lii. 15. Ezek. xxxvi. 25, 26, 27. Heb. xii. 24. Lev. iv. 6. xvi. 14, 15, 19. Heb. ix. 13. x. 4.

A. The *Example* of the *Purifications* under the *Law*, which were made as well by *Sprinklings*, as *Waſhings*, *Heb.* ix. 13, 19. The *Application* of this made by St. *Paul*, to the *Spiritual Cleanſing* of Us from our Sins: *Heb.* x. 22, 29. And by St. *Peter* to the ſame Purpoſe: 1 *Pet.* i. 2. The Analogy between the *ſprinkling* of the *Water* in *Baptiſm*, and that *ſprinkling* of the *Blood* of *Chriſt*, by which we are *Cleanſed* from our *Sins:* All theſe, as they left a ſufficient Latitude to the *Church* to adminiſter this *Sacrament*, in any of theſe Ways; ſo the Law of Charity Required that the *Church* ſhould make Choice of *ſprinkling*, rather than of a *total Immerſion*; and we cannot doubt, but that the *God* of *Charity* does approve of it. *Mat.* ix. 13.

Of the Matter, and Form of Baptiſm; Of the Inward Grace that is conferr'd by it.

SECT. XLIV.

YOU ſaid, that in Every *Sacrament* there were Two *Parts*, an *Outward*, and *Viſible Sign*,

Sign, and an *Inward* and *Spiritual Grace*: Tell me therefore;

1. Q. **What is the Outward Visible Sign, or Form in Baptism?**

A. **Water, wherein the Person is Baptized, in the Name of the Father, and of the Son, and of the Holy Ghost.**

2. Q. Is this Element so necessary a part of this Sacrament, that the Church may in no case depart from it?

A. It is of *Divine Institution*, and was designed to signify our Spiritual Cleansing by *Christ's Blood*: That as our Bodies are wash'd with, and cleansed from their Pollutions by, *Water*; so are our Souls purified from Sin by the *Blood* of *Christ*. And for both these Reasons it is a Necessary, and Immutable Part, of this *Holy Sacrament*.

3. Q. Is the *Form of Baptism* necessary to the Administration of this Sacrament?

A. It is Necessary, nor can this Sacrament be *duly administred* by any Other.

4. Q. Was no Other *Form* ever used in the Apostles Time?

A. It is indeed said of Some in those Times, who had been *Jewish Converts*, or had Received *John's Baptism*, that they were *Baptized in the Name of the Lord Jesus*. But this does not hinder but that they may have been *Baptized* (as no doubt they were) in the *Words* appointed by *Christ* for that purpose. All it implies is, that they were *Baptized* into the *Faith*, and *Gospel* of *Christ*; as by comparing the Passages of Scripture together, it will Evidently appear. See *Acts* viii. 16. x. 48. xix. 5. *Rom.* vi. 3. Acts ii. 38. viii. 16. xix. 5.

5. Q. Are then the Words appointed by *Christ* so necessary, that to Use any Other, will destroy the *Efficacy* of this *Sacrament*?

A. That I don't ſay: For as Perſons of all Countries are to be *Baptized*, ſo there is no doubt but that the *Form* of *Words* may be tranſlated into the *Language* of Every *Countrey*; and *Baptiſm* be effectually adminiſter'd, ſo long as the *Senſe* is preſerved. That which we inſiſt upon is that Every Perſon who is *Baptized*, by what *Form* ſoever it be done, ought to be *Baptized* in the *Name*, as well as to profeſs the *Faith*, of the *Father*, *Son*, and *Holy Ghoſt*.

6. *Q.* **What is the Inward or Spiritual Grace,** of this Sacrament?

A. **A Death unto Sin, and a New-Birth unto Righteouſneſs; for being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace.**

7. *Q.* Are all Men, by *Nature* born in *Sin*?

Pſal. li. 5. Rom. v. 12. *A.* They are, ever ſince that by the Trangreſſion of our Firſt Parents Sin enter'd into the World: Nor was ever any Exempt from this unhappy State, but He only who knew no Sin, the *Lord Chriſt Jeſus*.

8. *Q.* Are all Men, by *Nature*, *Children* of *Wrath*?

Eph. ii. 3. *A.* Being *born* in *Sin*, they muſt of Neceſſity be alſo *Children* of *Wrath*: Seeing all *Sin* is both hateful to God, and worthy of his Puniſhment.

9. *Q.* Have the *Children* of *Believing Parents*, in this Caſe, no Privilege above Others?

Acts ii. 39. Rom. ix. 8. 1 Cor. vii. 14. Comp. Mal. ii. 15. *A.* Yes, they have: For being deſcended from thoſe who are *Members* of *Chriſt's Church*, they have a *Right* to *Baptiſm*, as the *Children* of the *Jews* had to *Circumciſion*; and are alſo Heirs of God's Promiſes: And therefore ſhould they chance to Die before they have Received it, yet this being no Fault of theirs, we do charitably hope that God will receive them to his Mercy through *Jeſus Chriſt*.

10. *Q.*

10. Q. How are thoſe who are Baptized, made thereby *Children* of *Grace?*

A. As by *Baptiſm* they are taken into *Covenant* with *God*; Are *Regenerated* by the *Holy Spirit*; *Are Sanctified* and *Cleanſed* from their *Sins* by the *Blood* of *Chriſt*; Are *Intituled* to God's Favour; and made Heirs of his *Heavenly Kingdom*: So that ſhould they Die before they commit any *Actual Sin*, we are aſſured, by *God's Word*, *that they ſhould certainly be Saved.*

Mark xvi. 16. Acts ii. 38, 39. xxii. 16. Gal. iii. 27. Eph. ii. 4,5. v. 26. Tit. iii. 5. 1Pet. iii. 21.

11. Q. Are all who are *Baptized* made Partakers of theſe *Benefits?*

A. They are all thereby put into a *State of Salvation*, and become *Children of Grace.* But thoſe only continue in this State, and hold faſt their Right to theſe Benefits, who take Care to Live according to the Goſpel of *Chriſt*; and to fulfil thoſe Promiſes, which either Themſelves made, or which were, by Others made in their Name, and on their Behalf, at their Baptiſm.

SECT. XLV.

Of the Diſpoſitions for Baptiſm; and of the Capacity of Infants to Receive it.

1. Q. **WHAT is required of Perſons to be Baptized?**

A. **Repentance whereby they forſake Sin; and Faith, whereby they ſtedfaſtly Believe the Promiſes of God made to them in that Sacrament.**

Mat. iii. 2, &c. Mar. xvi. 16. Acts ii. 38. viii. 12, 37. xviii. 8.

2. Q. What *Repentance* is Required to prepare any Perſon for *Baptiſm?*

A. The ſame which is Required to qualify Him for *God's Forgiveneſs* after *Baptiſm.* For *Baptiſm*, if duly Received, *waſhes* away all *Sin*: And therefore no one can worthily come to it: who

who does not heartily Repent of all his Sins, and firmly Reſolve never more to Return to the Commiſſion of any. *Acts* ii. 38, 41. iii. 19.

3. Q. What is the Faith which Every One ought to bring to this Sacrament?

Mar. xvi. 16. Heb. x. 22, 23. *A.* A firm Belief of the Truth of the whole *Chriſtian Religion*; but more eſpecially, of all thoſe *Articles* of it, which he is ſolemnly, at his *Baptiſm*, to profeſs his Belief of to the *Church*. Acts viii. 37.

4. Q. If ſuch a *Repentance*, and ſuch a *Faith*, be Required of all who are Baptized, **Why then are Infants Baptized, who by reaſon of their tender Age cannot perform** either of **Them?**

A. **Becauſe they promiſe them Both by their Sureties, which Promiſe when they come to Age themſelves are bound to Perform.**

5. Q. Are not *Actual Faith*, and *Repentance*, required of thoſe who are to be Baptized?

A. Yes, if they be Perſons capable of it: Otherwiſe it is ſufficient that they be Obliged to Believe, and Repent, as ſoon as they ſhall be Capable of ſo doing.

6. Q. How can any One *Promiſe* this for Another?

Deut. xxix. 11, 12. *A.* Upon a Suppoſition of Charity: That as Children are born of *Chriſtian Parents*, and under a Security of being bred up to a Senſe and Knowledge of their Duty, in this Particular, and of the infinite Obligations that lie upon them, to fulfil it; So they will take Care (by God's Help) ſo to order both their *Faith*, and *Manners*, as their Intereſts, as well as Duty, Requires them to do.

7. Q. But what if they ſhould not fulfil, what has been promiſed in their Names?

A. In

A. In that Case, the *Covenant* made on their behalf will be Void: And so by not fulfilling what was *promised* for them, they will lose all those Blessings, which God would Otherwise have been *obliged* to bestow upon them.

8. *Q.* Would it not be more reasonable to tarry, till Persons are grown up, and so in a Condition to make the Covenant themselves, before they were permitted to be Baptized?

A. We are not to consider what we think best, but what God has directed Us to do. Now God expresly order'd the *Children* of the *Jews* to be admitted into *Covenant* with Him, at *Eight Days* Old. Into the Place of *Circumcision*, *Baptism* has succeeded; as the *Gospel* has into the Place of the *Law*. There is therefore the same Reason why our Children should, from the *Beginning*, be admitted into the *Christian*, as why the *Jews Children* should have been enter'd into the *Legal Covenant*. God has made no Exception in this Particular: Our Infants are as capable of *Covenanting*, as theirs were: And if God thought fit to Receive them into the *Legal Covenant*, and did not account the Incapacity, which their Age put them under, any Bar to hinder them from *Circumcision*; neither ought we to think the same Defect, any sufficient Obstacle to keep our Infants from being *Baptized*, and admitted thereby into that of the Gospel.

Gen. xvii. 12, 13. Deut. xxix. 10, 11, 12. Col. ii. 11, 12. 1 Cor. vii. 14.

SECT. XLVI.

Of the Sacrament of the Lord's Supper, and how it differs from the Popish Mass.

1. *Q.* WHAT is the *Other Sacrament* of the New Testament?

A. The **Sacrament of the Lord's Supper.**

2. *Q.* Why do you call it the *Lord's Supper?*

A. Because

Mat. xxvi. 26, &c. Mar. xiv. 22. 1 Cor. xi. 23, 24, 25.

A. Becauſe it was both *Inſtituted* by our *Lord* at *Supper*, and was deſigned to ſucceed into the Place of the *Paſchal Supper* among the *Jews*.

3. *Q.* Ought this *Sacrament* to be adminiſter'd only at the *Time of Supper?*

A. That is not neceſſary, any more than that we ſhould be Obliged to *Eat* our *Own Supper* before it; that we ſhould celebrate it only *Once-a-Year*; in an *Upper* Room; in an *Eating Poſture*; and the like. Our Saviour took that *Occaſion*, and that *Seaſon*, for the *Inſtitution* of it; but he did not intend thereby to Oblige Us to Celebrate it in all the exact Circumſtances of *Time*, *Place*, *Poſture*, &c. that occurr'd in his *Own Adminiſtration* of it.

4. *Q.* **Why was the Sacrament of the Lord's Supper ordained?**

A. **For the continual Remembrance of the Sacrifice, of the Death of Chriſt, and of the Benefits which we receive thereby.**

5. *Q.* What do you mean by a *Continual Remembrance?*

1 Cor. xi. 26. Comp. Acts i. 11. Jo. xiv.

A. A *Remembrance* that is not to determine after a certain *Time*, as that of the *Paſchal Supper* did; but is to continue to be kept up by this *Holy Sacrament*, to the very *End* of the *World*.

6. *Q.* Is there any thing more intimated by that *Expreſſion?*

Acts ii. 46. xx. 7. 1 Cor. xi. 26.

A. Yes, there is; Namely, that this *Sacrament* ought not to be Celebrated only *Once* in the *Year*, as the *Paſſover* was; but to be Adminiſter'd from time to time; ſo as to keep up a *Conſtant*, *Lively Remembrance*, in our Minds, of the Sacrifice of the *Death of Chriſt*.

7. *Q.* Wherefore do you call it the *Sacrifice* of *Chriſt's Death?*

Heb. ix. 12, 14, 28. x. 10.

A. Becauſe *Chriſt*, by his Dying, became an *Expiatory*

Expiatory Sacrifice for the *Sins* of *Mankind.* 1 Pet. ii. 21, 24. iii. 18.

8. *Q.* Did *Chriſt* then *ſuffer Death* for the *Forgiveneſs* of *our Sins?*

A. He did: He took upon him our Sins, and died for them; that by his Death we might be freed both from the *Guilt*, and *Puniſhment*, of them. Rom. iv. 25. v. 10. viii. 32. 2 Cor. v. 21. Col. i. 21, 22.

9. *Q.* Was it neceſſary that *Chriſt* ſhould die, in order to his being ſuch a *Sacrifice?*

A. It was neceſſary; for without *ſhedding of Blood there is no Remiſſion:* Heb. ix. 22. And *Death* being the *Puniſhment* of *Sin*, he could no Otherwiſe have freed us from *Death*, than by *Dying* himſelf in our *Stead.* Iſai. liii. 8, 10. Eph. v. 2. Col. i. 20. 1 Jo. i. 7. ii. 2.

10. *Q.* Can *Chriſt* any more *Suffer*, or *Die*, now, ſince his *Riſing from the Dead?*

A. No, St. *Paul* expreſly tells us that he cannot; *Rom.* vi. 9, 10. *Chriſt being Raiſed from the Dead, dieth no more; Death hath no more Dominion over him. For in that he died, he died unto Sin once, but in that he liveth he liveth unto God.*

11. *Q.* How then do thoſe of the *Church* of *Rome* ſay, that he is again *Offer'd* for Us, as a *true*, and *proper Sacrifice*, in this *Holy Sacrament?*

A. This *Sacrament* is not a *Renewal*, or *Repetition*, of *Chriſt*'s *Sacrifice*; but only a *Solemn Memorial*, and *Exhibition*, of it. To talk of an Expiatory Sacrifice for Sin, without Suffering, is not only contrary to Scripture, but is in the Nature of the thing its ſelf Abſurd, and Unreaſonable: Every Sacrifice being put in the Place of the Perſon for whom it is offer'd; and to be treated ſo, as that Perſon, in Rigour ought to have been, had not God admitted of a Sacrifice in his ſtead. And therefore the Apoſtle, from hence, concludes, that *Chriſt* could not be more than *Once Offered*, becauſe he could Heb. ix. 25, 26. x. 10, 11, 12.

but

but *Once Suffer*. But to ſuppoſe that *Chriſt*, in his preſent *Glorified State*, can *Suffer*, is ſuch a Contradiction to all the Principles of our Religion, that the *Papiſts* themſelves are aſhamed to aſſert it.

12. *Q.* What think you of the *Sacrifice*, as they call it, of the *Maſs?*

A. We do not deny, but that in a large Senſe, this *Sacrament* may be called a *Sacrifice*; as the *Bread* and *Wine*, may be called the *Body* and *Blood* of *Chriſt*. But that this Sacrament ſhould be a *true*, and *proper Sacrifice*, as they define the *Sacrifice* of the *Maſs* to be, it is altogether *Falſe* and *Impious* to aſſert.

13. *Q.* What was then the *Deſign* of our *Saviour* in this *Inſtitution?*

A. To leave to his *Church* a Perpetual, Solemn
1 Cor. xi. 24. 26. and Sacred Memorial of his Death for Us: That as often as we come to the *Lord's Table*, and there join in the Celebration of this *Holy Sacrament* we might be moved, by what is there done, at once both to call to our Remembrance all the Paſſages of his *Paſſion*; (to conſider him as there ſet forth Crucified before our Eyes;) and to Meditate upon the Love of *Chriſt* thus dying for Us, and upon the mighty Benefits, and Advantages which have accrued to Us thereby; and have our Hearts affected after a ſuitable Manner towards Him.

Of the Outward Elements of Bread and Wine, and our Obligation to Communicate in both Kinds.

SECT. XLVII.

1. *Q.* YOU before ſaid that in Every Sacrament there muſt be Two Parts, an *Outward* and an *Inward*: **What is** therefore **the Outward Part or Sign of the Lord's Supper?**

A. Bread

A. **Bread and Wine, which the Lord hath Commanded to be Received.**

2. *Q.* Did *Christ institute* this *Sacrament* in *Both* these?

A. Yes, He did: He first, *took Bread, Gave Thanks, and Brake it, saying Take, Eat, This is my Body which is broken for you, This do in Remembrance of Me.* And then; *After the same Manner he took the Cup, saying, This Cup is the New Testament in my Blood; This do ye, as oft as ye drink it, in Remembrance of Me.* 1 Cor. xi. 23, 24, 25.

3. *Q.* For what End did *Christ* appoint these *Outward Signs* of this *Sacrament?*

A. The Words of his *Institution* plainly shew it; that those who celebrate this Sacrament, might *Eat* of the *One*, and *Drink* of the *Other*, at his Table.

4. *Q.* May not a Person who only looks on, and sees the *Priest Officiate*, *Commemorate Christ's Death*, and *Meditate* upon the *Benefits* of it, as well as if he received the *Elements* of *Bread*, and *Wine?*

A. I will answer your Question with Another: May not a Person who is not *Baptized*, when he sees that *Holy Sacrament* administer'd, be truly *Penitent* for his *Sins*, and *Believe* in *Christ*; and *desire* to be *Regenerated*, and *Adopted* into the *Communion* of his *Church*; as well as if he were himself *wash'd* with the *Water* of *Baptism?* But yet the bare looking on, in this Case, would not intitle such a One to the *Grace of Regeneration*: Nor will it any more intitle the *Other*, to the *Communion* of *Christ's Body*, and *Blood.* In all these Cases, the Question is not what we think we might do, but what *Christ* has commanded us to do: And we must observe what he requires, if ever we mean to be made Partakers of what

he

he Promiſes. Now that, in the preſent Inſtance, is not idly to look on; as thoſe of the Church of *Rome*, in the Celebration of their Maſſes generally do; but to *Do this*, i. e. to *Eat this Bread*, and *Drink of this Cup*, *in Remembrance of* Him.

5. *Q.* Do you think it neceſſary that *Every Communicant* ſhould Receive this Sacrament in *Both Kinds?*

A. I do think it Neceſſary; for ſo our Saviour has appointed it. Thus he gave it to his Diſciples, and thus they Received it at his Hands 1 *Cor.* xi. 27, 28, 29.

6. *Q.* But his *Diſciples* were *Prieſts*, and therefore their Receiving this *Sacrament* in *both Kinds*, does not argue, that it is neceſſary for the People to do likewiſe.

A. Whether all who were then preſent at the *Table* with our Saviour were *Prieſts*, is very Uncertain. The *Bleſſed Virgin*, we are ſure, was at that time at *Jeruſalem*, and probably, did *Eat* the *Paſſover*, according to the Law, with *Him*: *Exod.* xii. 3, *&c.* yet ſhe was certainly but a *Lay-Communicant*: And many Others for ought we know, there might be in the ſame Circumſtances. But not to inſiſt upon this; Our Saviour made no Diſtinction between *Prieſts*, and *Lay-Communicants*, as to the Buſineſs of Receiving of this *Sacrament*, in *One*, or *Both Kinds*. He Gave both the *Bread*, and *Wine* himſelf, to All that were at the *Table*; and He has left a General *Commandment* to Us *to do likewiſe*. And his *Words*, and his *Actions* together, evidently require this of all of Us: That thoſe who *Adminiſter* this *Sacrament*, ſhould *Adminiſter* it as *Chriſt* did; and thoſe who *Receive* it, ſhould *Receive* it as the *Diſciples* did of Him.

7. *Q.* Do you then make no Diſtinction between

tween the *Prieſts*, and the *People*, in what concerns this Holy Sacrament?

A. As to the *Manner* of *Receiving* it, none at all. When thoſe who are *Prieſts* Receive this Sacrament of another *Prieſt*, it is as when they hear the *Word preach'd*: They receive it not as *Prieſts*, but as *Chriſtians*. And therefore at the *Inſtitution* of this *Sacrament*, our *Saviour Chriſt* alone *acted* as a *Prieſt*. He reſembled the Miniſters of his *Church*: The *Diſciples* repreſented the *Faithful*; who were afterwards to Receive this *Sacrament* from the *Miniſters* of the *Church*, after the very ſame manner that *They Received* it at *Chriſt's Hand*.

8. *Q.* But is not this *Sacrament* as *Perfect* in *One Kind*, as in *Both*?

A. Can a Thing be *perfect*, which wants one *half* of what is Required to make it *Perfect*?

9. *Q.* Yet it cannot be deny'd, but that he who *Receives* the *Body* of *Chriſt*, does therewith *Receive* the *Blood* too.

A. Though that be not the Queſtion, yet it not only *may be*, but in this Caſe *is*, abſolutely deny'd by Us; nor indeed can it without a manifeſt Abſurdity, be affirm'd. It was the Deſign of our Saviour *Chriſt* in this Sacrament to Repreſent his *Crucified Body*; his *Body* as it was *Given for Us*. Now we know that when He ſuffer'd, his *Blood* was *ſhed*, and let out of his *Body*; and that to *Repreſent* his *Blood* thus ſeparated from his *Body*, the *Cup* was Conſecrated apart by Him. And how then can it be pretended that he who communicates in ſuch a *Body*, muſt partake of the *Blood* together with it? But this is not our Buſineſs: The Points which we inſiſt upon are theſe: Firſt, Whether *Chriſt* having confeſſedly *inſtituted* this *Sacrament* in *both Kinds*, and commanded Us to *Do likewiſe*;

1 Cor. xi. 23, 24. 25, 26.

thoſe do not evidently depart from his *Inſtitution*, who *Give* and *Receive* it, only in *One?* And if they do; Then, Secondly, Whether they have any Reaſon to expect to be made Partakers of the *Benefits* of this *Holy Communion*, who do not Receive it in *ſuch a Manner*, as *Chriſt* has commanded Us to *do?*

10. *Q.* Did the *Apoſtles* give the *Cup* to the *Lay-Communicants* in their *Churches?*

A. Yes, certainly, or elſe St. *Paul* would never have argued with the *Corinthians* againſt *Communicating* with *Idolaters* as he does, 1 *Cor.* x. 15, &c. *I ſpeak, as to Wiſe Men, judge ye what I ſay, The CUP of Bleſſing which we bleſs, is it not the Communion of the Body of Chriſt?*—— *Ye cannot drink the CUP of the LORD, and the Cup of Devils.* Nor have ſpoken of this *Sacrament*, as he does in the next *Chapter:* Ver. 26, 27, 28, 29. In every one of which he takes notice of their *Drinking* of the *Sacramental CUP*, as well as of their *Eating* of the *Sacramental Bread.*

11. *Q.* What then do you think of Thoſe of the *Church* of *Rome*, who deny the *Cup* to the *Laity?*

A. As of a moſt preſumptuous ſort of Men, who Sacrilegiouſly deprive the People of what *Chriſt* has given them a Right to.

12. *Q.* Do you think this Change ſo conſiderable as to warrant One to break off *Communion* with that *Church* which has made it?

A. No one can with a good Conſcience Receive this *Holy Sacrament* after any *Other Manner*, than *Chriſt* has ordain'd it to be Receiv'd. If therefore the *Church* of *Rome* ſhall obſtinately Refuſe to give it to the *Lay-Communicant* in *Both Kinds*, he is bound in Conſcience not to Receive it of her *Prieſts* at all: But to go to thoſe

who are ready to distribute it to Him in the same *Integrity*, in which it was first *Instituted* by our *Blessed Lord*.

SECT. XLVIII.

Of the Real Presence, as acknowledg'd by us; of Christ's Body, and Blood, in this Sacrament; and the Benefits which from thence accrue to us.

1. Q. WHAT is the Inward part, or Thing signified, in this Holy Sacrament?

A. **The Body and Blood of Christ, which are verily, and indeed, taken and received by the Faithful in the Lord's Supper.**

2. Q. Are the *Body*, and *Blood* of *Christ really* distributed to every *Communicant*, in this *Sacrament*?

A. No, they are not; for then every Communicant, whether prepared, or not, for it; would alike Receive *Christ's Body* and *Blood* there. That which is given by the *Priest* to the *Communicant*, is, as to its *Nature*, the same after Consecration, that it was before, *viz. Bread*, and *Wine*: Only alter'd as to its *Use*, and *Signification*.

3. Q. If the *Body*, and *Blood* of *Christ*, be not *really given*, and *distributed*, by the *Priest*; how can they be *verily* and *indeed Taken*, and *Received*, by the *Faithful* Communicant?

A. That which is *given* by the *Priest* is, as to its *Substance*, *Bread*, and *Wine*: As to its *Sacramental Nature*, and *Signification*, it is the *Figure*, or *Representation*, of *Christ's Body*, and *Blood*; which was broken, and shed for Us. The *very Body*, and *Blood* of *Christ*, as yet it is not. But being with Faith, and Piety, *Received* by the *Communicant*, it becomes to Him, by the Blessing of God, and the Grace of the Holy Spirit, the *very Body*, and *Blood* of *Christ*: As to those who come Unworthily to it, it is made

1 Cor. xi. 29. *Damnation*; that is, it Renders them worthy of it, and, without Repentance, will certainly consign them over unto it.

4. Q. How does the *Bread*, and *Wine*, become to the *faithful* and *worthy Communicant*, the *very Body*, and *Blood* of *Christ*?

A. As it *intitles* him to a Part in the *Sacrifice* of his *Death*, and to the *Benefits* thereby procured to all his *faithful*, and *obedient Servants*.

5. Q. How does every such Communicant *Take*, and *Receive the Body*, and *Blood* of *Christ*, in this Sacrament?

A. By *Faith*: And by Means whereof he, who comes worthily to the *Holy Table*, is as truly intitled to a part in *Christ's Sacrifice*, by *Receiving* the Sacramental *Bread*, and *Wine*, which is there deliver'd to Him; as any Man is intitled to an Estate, by *Receiving* a Deed of *Conveyance* from One who has a Power to deliver it to his Use.

6. Q. **What are the Benefits whereof** Those, who thus Receive this *Holy Sacrament*, **are made partakers thereby?**

A. **The strengthening and refreshing of** their **Souls by the Body, and Blood of Christ, as** their **Bodies are by the Bread, and Wine.**

7. Q. How does such a Receiving of this *Holy Sacrament strengthen* our *Souls?*

A. As it adds a New Confirmation to Us, every time we Receive it, of God's *Mercy* towards us, through the *Sacrifice* of *Jesus Christ*; and thereby Fortifies, and Corroborates Us, more and more, both in the Discharge of our Duty; and to a Resistance of all such Temptations as may be likely to draw Us away from it.

8. Q. Does it Strengthen Us in any Other Respect besides this?

A. Yes,

A. Yes, it does: For being thus secured of a part in *Christ's Sacrifice* for Us, we are thereby fortified against all *Doubts* and *Fears*, of our *Salvation:* Are confirm'd against the Apprehension of any *present Dangers*, or *Sufferings*, for Righteousness sake; which we shall *Reckon not worthy to be compar'd with the Glory which shall be Revealed in Us:* And finally, are strengthened against the *Fear of Death* its Self, which we are hereby taught to look upon as a Passage only to a Most *Blessed*, and *Everlasting Life*.

SECT. XLIX.

Of Transubstantiation, or the Real Presence, maintain'd by the Church of Rome; and the manifest Absurdities and impossibilities of it.

1. *Q.* IS this the only way in which you suppose *Christ's Body* and *Blood* to be *Really Present* in this *Sacrament?*

A. It is the only way in which I conceive it possible for them to be present there. As for his *Divine Nature*, that being *Infinite*, he is by virtue thereof *Every where present.* But in his *Humane Nature*, and particularly his *Body*, he is in *Heaven only*; nor can *that* be any otherwise present to Us on Earth, than by *Figure* and *Representation*; or else by such a *Communion*, as I have before been speaking of. Acts i. 9, 11. 1 Cor. x. 16.

2. *Q.* Does not *Christ* expressly say, that the *Bread* is his *Body*, and the *Cup* his *Blood?*

A. He does say of the *Bread*, and *Wine*, so *taken*, *blessed*, *broken*, and *given*, as they were by Him in that Sacred Action, that *This is my Body*, &c. and so they are. The *Bread which we break*, is not only in *Figure*, and *Similitude*, but by a *Real*, *Spiritual Communion*, his *Body*: The *Cup of Blessing which we bless*, is, by the same *Communion*, *his Blood.* But this does not 1 Cor. x. 16.

hinder but that, as to their own *Natural Subſtances*, they may, and indeed do, ſtill continue to be what they *appear* to Us, the ſame *Bread*, and *Wine*, that before they were.

3. *Q.* What think you of thoſe who believe the very *Elements* of *Bread* and *Wine*, (by the *Words* of *Chriſt*) to be *really changed* into the *Body* and *Blood* of *Chriſt*; and to have nothing of their own Remaining, but the mere *Species*, or *Appearance*, of what they were before?

A. If any do Really believe this, I think they contradict both *Senſe*, *Reaſon*, and *Scripture*, in ſo doing.

4. *Q.* Do you ſuppoſe that we ought to judge of a Thing of this Nature by our *Senſes?*

A. I know no Other way of *judging* of *Senſible Objects*, but by our *Senſes*. And if I muſt not believe what I *See*, and *Taſte*, and *Smell*, to be *Bread*, and *Wine*; to be truly *Bread*, and *Wine*; I may as well Reſolve not to believe any thing at all.

5. *Q.* Is not the *Word* of *God* more to be Rely'd upon than Our *Own Senſes?*

A. I do not at all doubt but that We ought without all Controverſy, to believe whatever the *Word* of *God* propoſes to Us. But where does the *Word* of *God* require me to believe any thing in Oppoſition to my *Senſes*, which it is the proper Buſineſs of my *Senſes* to judge of?

6. *Q.* Does not the *Word* of *God*, ſay, *This is my Body?*

A. It does ſay ſo of the *Bread*, So *Bleſſed*, *Given*, and *Received*, as it ought to be, in this *Sacrament*; and *accordingly I believe* that it is ſo. But does the *Word* of *God*, any where ſay, that it is not *Bread?* Or that I am not to believe it to be *Bread*, though my *Senſes* never ſo evidently aſſure me that it is?

7. *Q.*

7. *Q.* Can the ſame Thing be *Chriſt's Body*, and *Bread* too?

A. I have before ſhewn you not only that it may be ſo, but that it truly, and really is So: *Bread*, in *Subſtance*; The *Body* of *Chriſt*, by *Signification*, by *Repreſentation*, and *Spiritual Communication*, of his *Crucified Bidy*, to every faithful and worthy Receiver.

8. *Q.* How is *Tranſubſtantiation* contrary to our *Reaſon?*

A. As my *Reaſon* tells me it is a *Contradiction* to ſay of *One* and the *Same Natural Body*, that it ſhould be in *Heaven*, and on *Earth*; at *London*, and at *Rome*, at the ſame time: That it ſhould be a true *Humane Body*, and yet not have any one *Part*, or *Member*, of ſuch a *Body*: To omit a Hundred other Abſurdities, that are the neceſſary Conſequences of ſuch a Belief.

2. *Q.* How does the *Scripture* contradict this *Belief?*

A. As it tells, that [a] *Chriſt's Body* is in *Heaven*; abſent from Us: [b] That it there is to continue till the *Day* of *Judgment*: [c] That he has now a *Glorified Body*, and is not capable of *Dying* any more: Whereas the *Body* we Receive, in this *Holy Sacrament*, is his *Crucified Body*; his *Body given* for Us; his *Blood ſhed* for Us; which can never be verified in his preſent *Glorified Body*.

[a] Acts i. 9. 11.
[b] iii. 21.
[c] Rom. vi. 9, 10.

10. *Q.* Do not thoſe who believe *Tranſubſtantiation*, believe the *Bread* and *Wine* to be *changed* into *Chriſt's Mortal*, and *Paſſible Body?*

A. No, they do not; but into that *Body* in which *He now ſits at the Right-hand of God in Heaven.*

11. *Q.* How then does their Belief of *Tranſubſtantiation* contradict the Senſe of the *Holy Scriptures*, as to what concerns the Nature of *Chriſt's Body* in the Euchariſt?

A. Because by Supposing *Christ*'s *Glorified Body* to be that which we receive in this *Sacrament*, they utterly destroy the very *Nature* of it. It was the Design of this *Sacrament*, to *exhibit*, and *communicate* to Us, the *Body* and *Blood* of *Christ*, not any way, but in the State of his Suffering; as He was *given for Us*, and became a *Sacrifice* for our *Sins*. Now this he neither was, nor could have been, in this present Glorified Estate. So that if the *Body*, and *Blood* of *Christ*, be in this *Sacrament*, it must be not that which he *now has in Heaven*, but that which he *then had*, when he Suffer'd for Us upon *Earth*; and they must not only bring *Christ down* from above, but must bring him *back* again to his *mortal*, and *passible* Estate; or they will never be able to make Good any such *change* as they pretend to: And that, I think, is sufficiently contrary to Scripture, as well as in the Nature of the Thing its self Impossible.

1 Cor. xi. 24, 25, 26.

Of the Adoration of the Host; and the Idolatry committed by the Papists therein.

SECT. L.

1. Q. WHAT have been the Ill Effects of this Error?

A. Chiefly those Two which I before mention'd; that it introduced the Doctrines of the *Mass Sacrifice*, and of the *Half Communion*; to which may be added, Thirdly, *The Adoration of the Host?*

2. Q. What do you call the *Host?*

A. It is the *Wafer* which those of the *Church* of *Rome* make use of, instead of *Bread*, in this Sacrament.

3. Q. Do those of that Church *Adore* the Consecrated *Wafer?*

A. They do, and that as if it were really, what

what they pretend to believe it is; Our *Saviour Christ* himself.

4. *Q.* Is there any great harm in such a *Worship?*

A. Only the Sin of *Idolatry:* For so it must needs be, to give *Divine Worship* to a piece of *Bread.*

5. *Q.* Ought not *Christ* to be *Adored* in this *Sacrament?*

A. Christ is every where to be *Adored*; and therefore in the Receiving of the Holy Communion, as well as in all our Other Religious Performances.

6. *Q.* How can it then be Sinful for Those who believe the *Bread* to be *changed* into the *Body* of *Christ*, upon that Supposition, to *Worship* the *Host?*

A. As well as for a *Heathen*, who believes the *Sun* to be *God*, upon that Supposition, to *Worship* the *Sun.*

7. *Q.* But he intends to *Worship Christ*, and that can never be justly said to be *Idolatry.*

A. And so the Other intends to *Worship God:* But to put another Case, which may more easily be understood. If a Man will, in defiance of Sense, and Reason, *believe* a *Post* to be his *Father*; and, upon that Supposition, ask *Blessing* of a *Post*; does his *Opinion*, or rather his *Madness*, alter the Nature of Things, and make him ever the less ask Blessing of a *Post*, because he takes that *Post* to be his *Father?* The *Papist* will needs have a Piece of *Bread* to be *Christ's Body*; and, upon that Presumption, He pays *Divine Honour* to it: Does he ever the less give *Divine Honour* to a *Piece* of *Bread*, because he fancies that *Bread* to be the *Body* of *Christ?*

8. *Q.* Will not his *Intention* direct his *Action aright?*

A. No,

A. No, it will not: Or if it would, his very Intention its ſelf is wrong. For his Intention is to adore the *Hoſt*. 'Tis true, he *Believes* it to be *Chriſt's Body*; and therefore *Adores* it: But ſtill, right, or wrong, the *Hoſt* he *Adores*; which being in reality no more than *Bread*, he muſt needs commit *Idolatry* in *Adoring* of it.

Of the Preparation which Every One ought to make of himſelf, before he comes to the Lord's Supper.

SECT. LI.

1. Q. **WHAT is Required of them who come to the Lords Supper?**

A. **To Examine themſelves,** &c.

2. Q. When ought ſuch an *Examination* to be made?

A. It were much to be wiſh'd, that Men would be perſuaded to live under the Conſtant Practice of it; and conſider Every Week, or indeed Every Day, how their Accounts ſtand towards God. But, at leaſt, if they neglect it at other Times, yet certainly they ought to do this very nicely, and ſcrupulouſly, before they come to the *Holy Communion*. 1 *Cor.* xi. 28, 30, 31.

3. Q. How muſt this *Examination* be perform'd?

A. By a Careful, and Diligent Search into our Lives, and Actions; that ſo we may, if poſſible, know what the true State of our Souls is, in all thoſe Particulars concerning which we are here directed to Examine our Selves. And this accompanied with Earneſt Prayer to God, for his Aſſiſtance in, and Bleſſing upon, our Endeavours.

4. Q. What is the firſt Point concerning which we are to *Examine* our Selves?

A. **Whether we Repent As truly of our former Sins, ſtedfaſtly purpoſing to lead a New Life.**

5. Q. How may we know whether we do this, ſo effectually as we are here Required to do?

A. We can only judge by the preſent Frame and Diſpoſition of our Souls. If we are heartily Sorry for, and aſhamed of our Sins: If we earneſtly deſire God's Forgiveneſs of them: If we are inſtant with God in our Prayers for Pardon; and where we have done any Injury to our Neighbour, are ready to aſk his Forgiveneſs alſo, and to make all Reaſonable Satisfaction to him: If, laſtly, as far as we can judge of our Selves, We do all this Uprightly, and Sincerely: If we Reſerve no Secret Affection for any Sin in our Souls, but univerſally Reſolve to forſake all our Evil Ways; and in every Thing to follow the Rules of our Duty; We may then juſtly conclude, that our Repentance and Reſolutions are hearty, and without deceit; and, as ſuch, will qualify us for the worthy Receiving of this Holy Sacrament.

6. Q. But what, if after all this, we ſhould Relapſe into Sin again?

A. If we do it by Surprize or Infirmity; if we fall back only into ſome leſſer Sins, and ſuch as are hardly together to be Avoided by us in this preſent Life; we ought not to be diſcouraged. But indeed, if after this we ſhould fall into the Commiſſion of ſome heinous, deliberate waſting Sin; but eſpecially ſhould Relapſe into a Habit and Courſe of ſuch Sins; this would be of a dangerous Conſequence to us, and make our laſt State worſe than our firſt.

7. Q. Would it not therefore be the ſafeſt way rather to abſtain altogether from the *Holy Table*, than to run the Hazard of *Coming Unworthily* to it?

A. Were it a Matter of Indifference whether we ever Received this *Sacrament*, or no, this might the more Reaſonably be inſiſted upon; but as the Caſe now ſtands, it is altogether idle, and

Abſurd.

Abſurd. For, Firſt, To come to the *Holy Table* is a Matter of Expreſs Duty: *Chriſt* has commanded us *to do it*: And it is equally dangerous *not to Come at all*, as it is to *Come Unworthily*, to it. Secondly, By not Coming, we deprive our Selves of the *Grace* of God, which this Sacrament was deſigned to Convey to Us; and in that, of the Greateſt preſent Benefit, as well as Comfort, to our Souls, in the Courſe of our Duty, that our Religion has provided for them. To all which, let me add, Thirdly, That the Shortneſs, and Uncertainty of our Lives, being conſider'd; we ought, upon that account to make the ſame *Preparation* againſt the *Hour* of our *Death*, that we are Required to do, for *Coming* to the *Holy Table*. And ſince Men are ſo very apt to put both the *Thoughts* of *Death*, and their *Proviſion for it*, afar off; it is an Inſtance of the Great Mercy and Concern of our Saviour *Chriſt* for us, that by calling us frequently to His *Table* and Requiring ſo ſtrict a Preparation for it; he has thereby engaged us to keep our Souls always in ſuch a State as will fit us for *Dying*, ſhould we chance, e're we are aware, to be ſurprized by Death.

8. Q. What is the next Thing wherein we are to *Examine* our Selves, before we come to the *Holy Communion?*

A. Whether we **have a lively Faith in God's Mercy through Chriſt**; *i. e.* do ſtedfaſtly Believe, that if we truly Repent us of our Sins, God will not only moſt certainly forgive them; but as an Earneſt of it, does here, in this very Sacrament, Ratify, and Seal anew his Covenant with us, and make us Partakers of the Benefit of that Redemption, which our Bleſſed Saviour purchaſed for Us, by the *Sacrifice* of His *Own Body* and *Blood*.

9. Q.

9. Q. Why do you call such a *Faith* as this, a *lively Faith?*

A. To shew that our *Faith* is then only Acceptable unto God, and Profitable to our Salvation, when it is *Lively*, and *Active:* And *works* in Us such a sincere *Repentance* of our past Sins, and such a constant, and uniform *Obedience* to God's Commandments, as our *Saviour* in his *Gospel* Requires of Us. For otherwise, to *know* and *assent to*, the Truths of our Religion, without *Living* agreeably thereunto, will carry Us no farther than the *worst* of *Men* may Go; and even the *Devils* themselves, as St. *James* says, do Go. *Jam.* ii. 19.

10. Q. What is the next particular upon which we are to *Examine* our selves, before we come to the Holy Communion?

A. Whether we come to it, **with a thankful Remembrance of Christ's Death**; which is therein design'd to be set forth, and shewn by Us. Whether we are truly sensible of the Infinite Love of God, and Condescension of *Jesus Christ*, thereby declared to Us. Whether we are careful always to keep up in our Minds, a lively Memory of his Death, and Passion: And do, by the Sincerity of our Love to God, and the Zeal we have for our Duty; endeavour, in some measure, to testify how hearty a Sense we have of those unspeakable Mercies which he has been pleased thereby to favour us withal.

11. Q. What is the last Thing concerning which we are to Examine our selves?

A. **Whether we are in Charity with all Men:** Whether we do not only freely *Forgive* whatsoever *Injuries* Any may chance to have done Us, but are so intirely Friends with them, as to be ready to do them all the Kindness we can; and that as sincerely, and heartily, as if they had

never *Offended* Us, or Otherwiſe done Us the leaſt Injury.

12. *Q.* Is this all that is Required of Us, before we come to the Lord's Supper?

A. Other Exerciſes there are, which may profitably be made Uſe of by Us, in order to our better Performance of thoſe Duties we have before mentioned. Such are ſome extraordinary *Acts* of *Prayer*, and *Devotion to God*; and of *Charity* towards our *Neighbour*. A *Retirement* from the *Buſineſs*, and *Converſation* of the World; but eſpecially from the Follies, and Vanities of it. And theſe accompanied with ſome *Acts* of *Severity*, and *Mortification*, whilſt we are making the *Examination* of our ſelves before propoſed. But theſe muſt be govern'd by the Rules of *Prudence*, as every Man's Buſineſs, Opportunities, Needs, State of Health, and the like Circumſtances, either require, or will allow of.

13. *Q.* Is ſuch a Preparatory *Examination* of our Selves, ſo neceſſary before we Come to the Holy Table, that we may, in no Caſe, preſume to Come without it?

A. No, it is not: Thoſe who live in a Strict, and Regular Courſe of Life, and have nothing Extraordinary happen to Them, as they always know what their State towards God is, ſo are they always Ready to Receive this Holy Sacrament; and need not be afraid, upon any Occaſion, to partake of it, although they had not the Opportunity of making a particular, previous Preparation of themſelves for it. Yet, if even theſe ſhould deſign to go, at a certain Time (before known) to the *Communion*, they not only piouſly may, but in Duty ought, to do ſomewhat of this kind, in order to their going with the better Diſpoſitions to it.

14. Q. What if by this means, a Good Christian ſhould not be able fully to ſatisfy himſelf, concerning his *Worthineſs* to go to the Holy Table?

A. In that Caſe he ought to Conſider what it is that puts him in Doubt of it; and having ſo done, let him take the Advice of ſome Perſon whom he can Rely upon, but eſpecially of his *Miniſter*, about it: That ſo being freed from his Scruples, he may Go with a Quiet Mind, and a full Perſuaſion of Conſcience to this Spiritual Feaſt; and with Comfort Receive the Benefits of it.

15. Q. What if, upon the Examination, it ſhall appear, that He is not in a State of *Going* to this *Sacrament?*

A. He muſt then, for the preſent, Refrain from it, and make all the haſte he can to Remove the Impediment, and Reconcile himſelf to God, that ſo He may be in a Condition both to *Come* worthily to it; and to be made Partaker of thoſe Graces, which are thereby *Communicated* to every *Faithful Receiver* of it. Mat. v. 23, 24. xxii. 11, &c.

PART

PART. VI.

Of CONFIRMATION.

SECT. LII.

How it is perform'd in our Church. Of the Reasonableness and Benefits of it; and the Obligation which lies upon all who are Baptized to be Confirm'd, before they come to the Holy Communion.

1. Q. IS there any Thing farther Required of Thoſe who Come to the *Lord's Supper?*

A. Yes, there is; namely, that they be firſt *CONFIRM'D* by the *Biſhop:* It being ordain'd by our Church, "*That none ſhall be admitted to the* Holy Communion, *until ſuch time as He be* Confirm'd; *or be Ready, and Deſirous, to be* Confirm'd.

Rubr. at the End of the Confirmation Office.

2. Q. What do you mean by *Confirmation?*

A. I mean the ſolemn *laying on of the Hands* of the *Biſhop*, upon ſuch as have been *Baptized*, and are *come to Years of Diſcretion.*

3. Q. How is this performed among Us?

A. It is directed to be done after a very Wiſe and Solemn Manner. For, Firſt, the *Biſhop* having given Notice to the *Miniſter*, of his Intention to *Confirm*, and Appointed a *Time* for the doing of it; the *Miniſter* is to call together ſuch of his *Pariſh* as are come to *Years of Diſcretion*, and have not yet been *Confirmed*; and to Examine them in their *Church-Catechiſm*, and to prepare as many as he can for the *Biſhop* to *Confirm.* Secondly, Having done this, he is either to bring or ſend in Writing; with his Hand Subſcribed thereunto; the *Names* of all ſuch *Perſons*, within his *Pariſh*, as he ſhall think fit to be preſented to the *Biſhop* to be *Confirm'd.* Theſe being *Approved*

proved of by the *Biſhop*, are brought openly into the *Church*, and Required by Him, " In the Pre-
" ſence of God, and the Congregation there
" Aſſembled, to *Renew* the *Solemn Vow*, and *Pro-*
" *miſe*, which was made in their *Names* at their
" *Baptiſm*; and, in their Own Perſons, to *Rati-*
" *fy* and *Confirm* the *ſame*: Acknowledging them-
" ſelves *bound* to *believe*, and *do*, all thoſe Things
" which their *Godfathers* and *Godmothers* then un-
" dertook for them". Which having done, the *Biſhop* heartily prays to *God* for his *Grace* to enable them to fulfil this their Vow; and laying his Hand ſeverally on every One's Head, " Be-
" ſeeches God to *defend this his Servant with His*
" *heavenly Grace, that he may Continue His for E-*
" *ver; and daily Increaſe in His Holy Spirit more*
" *and more, until He comes to His Everlaſting King-*
" *dom*". To all which are finally added the Joint *Prayers*, both of the *Biſhop*, and the *Church*, to the ſame Effect; and ſo the *Ceremony* is ended.

4. *Q.* What are the Reaſons that chiefly moved the *Church* of *England* to Retain ſuch a *Ceremony* as this?

A. There may ſeveral be aſſigned, but eſpecially theſe *Four*: * *Apoſtolical Practice*; * The *Reaſonableneſs* of the *Thing* its ſelf; * The *Benefit* of it to the *Perſon* who is *Confirmed*: and * The Satisfaction that ariſes from hence to the *Church* of *Chriſt*.

5. *Q.* Did the *Apoſtles* Practiſe ſuch an *Impoſition* of *Hands*?

A. The *Apoſtles* did *lay their Hands* on thoſe who had been *Baptized*; and by their *Impoſition of Hands*, ſuch Perſons did *Receive the Holy Ghoſt*. Acts viii. 17, 18, xix. 6.

6. *Q.* Does the *Biſhop* give the *Holy Ghoſt* by the *Impoſition of his Hands in Confirmation?*

A. That we do not ſay; nor did the *Apoſtles*

themſelves *do it.* They *laid on* their *Hands*, and *God gave the Holy Spirit* to thoſe on whom they *laid them.* And we piouſly preſume, that by the fervent *Prayers* of the *Biſhop*, and the *Church*, thoſe on whom He now *lays his Hands*, ſhall alſo *Receive the Holy Ghoſt*, if they do but worthily prepare Themſelves for it.

7. *Q.* Is there any *Promiſe* of *God*, on which to build ſuch a Hope?

A. A General One there is, and ſuch as may in this Caſe, above any, be depended upon by Us. For, Firſt, We are directed to Pray not only for Our Selves, but for One Another alſo. To encourage us hereunto, *Chriſt* has promiſed us to Grant whatſoever is piouſly aſk'd, by the joint Suffrages of his *Church*, of Him: *Mat.* xviii. 19. And particularly has declared, that *God will Give the Holy Spirit to them that aſk him.* Luke xi. 9. [a] Add to this, That it has always been accounted a part of the Miniſterial Office, not only to *Inſtruct*, but to *Pray* for, and *Bleſs* the *People.* [b] When therefore the *Biſhop*, and his *Congregation*, ſolemnly join together, to beg of God the *Grace* of his *Holy Spirit*, in behalf of ſuch Perſons as theſe; (who have juſt now been dedicating themſelves a-new to his Service; and *Ratifying* the *Covenant made* between God, and Them, at their *Baptiſm*;) how can we chuſe but believe, that God will certainly *Grant* their *Requeſt*; and give his *Holy Spirit* to thoſe for whom He is thus *earneſtly*, and *ſolemnly*, *Aſk'd* of Him?

Jam. v. 16. Eph. vi. 18. 1 Tim. ii. 1, 2, 3.

[a] Lev. ix. 22, 23. Num. vi. 23, 24, 27. Deut. x. 8. 2 Chron. xxx. 27. 1 Sam. ii. 30.

[b] Rom. xv. 5. Gal. i. 1, 2, 3. Eph. vi. 18. Coloſſ. iv. 12, 20. 1 Theſ. v. 23. 2 Theſ. iii. 16. Heb. xiii. 20, 21.

8. *Q.* From whence does it appear, that ſuch an *Impoſition of Hands* was Reaſonable to have been *Ordain'd*, and to be *Continued*, in the *Church?*

A. From the *Condition* of thoſe who are commonly *Baptized* among us; and who being, for the moſt part, *Infants*; and ſo conſtrain'd to make

make Uſe of *Others* to become *Sureties* for them at their *Baptiſm*; it was certainly very Reaſonable that there ſhould be ſome *Solemn Time* appointed, when ſuch Perſons (being come to *Years* of *Diſcretion*) ſhould Themſelves *Ratify* their *Baptiſmal Covenant*; and Acknowledge their *Obligation* to *believe* and *do* what their *Godfathers* and *Godmothers*, had before *promiſed for them.*

10. *Q.* What are the *Benefits* of this *Inſtitution* to thoſe who are *Confirmed?*

A. Beſides the *Benefit* of *God's Grace*, which we reaſonably preſume to be thereby procured to ſuch Perſons, by the joint *Prayers* of the *Biſhop* and the *Church* on their Behalf; theſe two Advantages do Evidently accrue to them: That, Firſt, They are by this means ſecured of the *Care* of their *Godfathers* and *Godmothers*, to ſee that they be duly Inſtructed in the *Principles* of their *Chriſtian Religion*; and in which, (were this *Ordinance* ſtrictly obſerved) they could not be deficient, without being certainly *found out*, and *cenſured* by the *Church* for their neglect. And, Secondly, That by being thus Solemnly called upon to *Ratify* their *Baptiſmal Vow* and *Covenant*; They are engaged to begin betimes, both to *Conſider* their *Duty*, and to *apply* themſelves to the *ſerious Diſcharge* of it.

11. *Q.* How does this *Ordinance* give a *Satisfaction* to the *Church* of *Chriſt*, as to theſe Matters?

A. As by this means Care is taken to have all theſe Things openly tranſacted before it. The *Perſon*, who perhaps was *privately Baptized*, being Now *publickly Confirmed* in the Face of the Congregation. The *Vow* which was made by *Others* in his Name, being here ſolemnly *Renew'd* and *Ratified* by *Himſelf.* The *Child* who was *Baptized* by ſome *Miniſter* of an *Inferior Order*, be-

ing now Eſtabliſhed in the *Communion* of the *Church* by One of the *Chief Paſtors* of it. And, laſtly, The *Godfathers* and *Godmothers*, who became Sureties both for the *Good Inſtruction* and *Education* of the Perſon whom they Anſwer'd for; being thereby fully acquitted and diſcharged of their Truſt; and declared to have faithfully fulfilled, what they had ſo ſacredly promiſed and undertaken to do.

12. *Q.* Do you look upon all *Godfathers* and *Godmothers* to be obliged to ſee that Thoſe for whom they *Anſwer* be firſt duly *Inſtructed* in the *Principles* of their *Religion*, and then brought to the *Biſhop* to be *Confirmed* by Him?

See above Sect. ii. Q. 5, &c.

A. They are certainly *Obliged*, as far as a *Solemn Promiſe*, *made* in the *Preſence* of *God*, and in a Matter not only *Lawful*, but *Pious* and *Charitable*, can *Oblige* them. Nor can I imagine how any One, who has taken ſuch an Obligation upon Himſelf will ever be able to anſwer it, either to *God*, or his *Own Conſcience*, if he ſhall neglect to fulfil what He undertook in that behalf.

13. *Q.* What think you of Thoſe who *Come* to the *Lord's Supper*, without either being *Confirmed*; or having any *Deſire* or *Intention* to be *Confirmed?*

A. They are doubtleſs to be blamed: Inaſmuch as thereby they not only *break* the *Orders*, and *diſobey* the *Command* of the *Church*; which for ſuch good Reaſons as we have ſeen, Requires them to be *Confirmed*; but ſeem aſhamed to own their *Chriſtian Profeſſion*; and to deſpiſe the *Prayers* of their Biſhop for ſuch *Graces*, as they certainly ought to *Deſire*, and cannot reaſonably Hope, by any more effectual means to obtain of God, than by a *Pious* and *Reverend* Participation of this *Holy Ordinance*.

14. *Q.*

14. *Q.* May not the *Grace* of *God* be Obtain'd as well by our Own *Prayers*, as by the *Biſhop's Impoſition of Hands* upon Us?

A. That is not the Queſtion: We know that God has promiſed his *Holy Spirit* to Every One who faithfully Prays for Him. But the Queſtion is this: Firſt, Whether, if a Man may Obtain this *Grace* by his Own Prayers alone, He may not expect more certainly to do it, by adding the joint *Prayers* of the *Biſhop*, and the *Church*, to them? And Secondly, Whether He who *Careleſly Neglects*, or *Preſumptuouſly Deſpiſes* the Orders of the *Church*, and the Pious Proviſion made by Her, for all Her Members, at their firſt ſetting out into the *Dangers*, and *Temptations*, of the *World*; may not juſtly fear, leſt God ſhould Refuſe that *Grace* to his Own *Solitary Prayers*, for which He *Neglected*, or *Deſpiſed*, the *Prayers* of the *Biſhop*, and the *Church*, on his behalf?

15. *Q.* What is Required of *Perſons* to be *Confirmed?*

A. Firſt, That they be of *Years of Diſcretion*; that is to ſay, Of a Capacity to underſtand the Nature of their *Baptiſmal Covenant*; What God therein Promiſes to Us; And what we are thereby Obliged to *Believe*, and *Do*, in Obedience to his Will. Secondly, That they be not only capable of this *Knowledge*; but be *Actually Inſtructed* in theſe Things. Thirdly, That being hereby brought to a Clear Senſe of what was done for them, by their *Godfathers*, and *Godmothers*, at their *Baptiſm*; They be now *Ready*, and *Deſirous*, in their *Own Perſons*, to *Ratify*, and *Confirm* the ſame. And, laſtly, That in Teſtimony of their ſincere Reſolutions to make Good what they here Promiſe, and Vow, they do now truly *Repent* of All their *Sins*, and ſtedfaſtly *Reſolve*, by the

Grace of *God*, to go on in a Conſtant Obedience to God's Commands unto their Lives End.

16. *Q.* At what *Times* ought ſuch Perſons to be *Confirmed?*

A. At ſuch Times as the *Biſhop* appoints for this Purpoſe. Only, if it be poſſible, they ſhould endeavour to be *Confirmed*, and thereby fully take upon themſelves the *Firſt Sacrament*, before they proceed to the Participation of the *Second*.

17 *Q.* How often ought any *Chriſtian* to be *Confirmed?*

A. The *Nature* of the *Office* plainly ſhews it. *Confirmation*, as it is underſtood, and practiſed by Us, is nothing elſe but a *Solemn Ratification* of our *Baptiſmal Covenant*. Now no Man ought to be *Baptized* more than *Once:* Nor will He therefore need any more than *Once* to take that Covenant upon Himſelf. If after this He ſhall fall into any *Sins*, whereby to put Himſelf out of a *State* of *Grace*; Or even to be cut off from the *Communion* of the *Church*; there are other means of Reſtoring him again to Both, upon his ſincere *Repentance* for what he has done Amiſs. But our *Baptiſm* muſt not be Repeated; Nor will our *Confirmation* therefore need to be Repeated by Us.

A Form of Morning Prayer, *for the Use of* Families.

As ſoon as the Family *can be called together (and the ſooner it be done, the better,) let the* Maſter of the Houſe, *or ſome Other Perſon appointed by Him,*

Firſt, Read the Pſalms, *in Order for the Day:*

Then a Chapter *out of the* New Teſtament, *beginning with St.* Matthews Goſpel, *and ſo continuing on every Day, in Order, to the End of the* Acts of the Apoſtles.

After which, let all kneel down, and let the Maſter *of the* Family, *if he be able, go to* Prayers *with them in the following manner.*

PRevent us, O LORD, in all our Doings, with thy moſt gracious Favour, and further us with thy continual Help, that in all our Works begun, continued, and ended in Thee, We may glorify thy holy Name; and finally, by thy Mercy, obtain Everlaſting Life, through *Jeſus Chriſt* our Lord. *Amen.*

I.

We Bleſs, and Praiſe thy Holy Name, O Heavenly Father, that Thou haſt been graciouſly pleaſed to keep and preſerve Us this Night paſt; * *To refreſh us with comfortable Reſt*; and to Raiſe Us up this Morning, to magnify thy Favour and Loving-kindneſs towards Us.

* If any thing has happen'd to diſturb it, this Clauſe muſt be omitted.

O LORD! We acknowledge, that it is of thy Mercy alone that we have not long ſince been cut off in the midſt of the many Great, and Crying Sins, which we have committed, as We have moſt juſtly deſerved: But are ſtill preſerved to Adore thy Goodneſs; to Confeſs Our Unworthineſs; and to implore thy Pardon and Forgiveneſs.

Grant, we beſeech thee, unto us, Merciful LORD! ſuch a due Senſe of thy Patience, and Long-ſuffering towards us, as may lead us effectually to Repentance: And give us Grace ſo ſeriouſly to conſider the Shortneſs, and Uncertainty of our Lives, that we may make haſte, and

not delay the time to keep thy Commandments; nor any longer put off that great Work upon which our Eternal Happineſs depends.

And now that thou haſt been pleaſed to bring us ſafely to the Beginning of this Day, vouchſafe, O LORD! to defend us in the ſame by thy mighty Power; and grant that neither the Examples, or Solicitations, of Wicked Men; nor the Diſtractions of our worldly Affairs; nor the Allurements of any ſinful Luſts and Pleaſures; may either hinder us in our Duty, or draw us into the Commiſſion of any Evil contrary thereunto: But ſo Strengthen us by thy Grace, and protect us by thy good Providence, that no Temptations may come upon us, or none but ſuch as Thou wilt enable us to Withſtand, and Overcome.

To this End, keep us, we beſeech Thee, this Day under a conſtant Senſe of thine All-ſeeing Eye: Make us ſeriouſly to Conſider, that Thou our God art ever preſent with Us; That Thou beholdeſt all our Actions; Heareſt all our Words; and that the very Secrets of our Hearts are not hid from Thee: That thou noteſt in thy Book whatſoever we Think, Speak, or Do now; and wilt for all theſe Things bring us to Judgment, at the great and terrible Day of thy Appearing. O! let the Hour of our Death, and the Day of thy Judgment; the Glories of Heaven, and the Torments of Hell; be always ſo freſh in our Remembrance, that They may keep us from Offending; and make us continually Careful ſo to live here, that we may be Happy for Ever.

And Grant, O LORD! that we may not only be watchful againſt Sin, but diligent to embrace all Opportunities of Doing Thee Service. Make us truly pious towards Thee our God; Juſt and Charitable towards our Neighbours; Honeſt and Upright in our ſeveral Callings and Employs; Humble and Modeſt, Chaſte and Temperate, Sober and Orderly, in our whole Lives and Converſations; and Ready to Do all the Good we can to All Men, whether they be Friends, or Enemies, according to thy Command and Example.

On other Days.

More particularly We pray Thee, bleſs Us this Day in the Buſineſs to which thy Providence has called Us: Grant us ſo to behave our ſelves in it, that We may not offend Thee,

On Sundays.

More particularly, We pray Thee to bleſs us this Day in the due Obſervation of that Holy Reſt, to which thou haſt Conſecrated it. Fit and prepare our Souls for thy Service; and grant that we may come with pure Hearts, and lift up Holy Hands before thee in thy Church, without Wrath, or Doubting. Let our Prayers be acceptable in thy Sight; and let thy Grace accompany our Hearing, and Reading of thy Word; that with meek Hearts, and due Reverence we may attend to, and receive the ſame, and bring forth the Fruits thereof with Thankſgiving. O! Grant us ſo to behave our ſelves this Day, that we may not offend Thee, Nor bring upon our ſelves the Remembrance of an Evil Conſcience at Night. But let all our Thoughts, Words, and Actions be Holy and Innocent; Uſeful and Profitable, as becomes the Servants of *Chriſt:* That ſo when the Days of our ſhort Abode here ſhall be ended, we may depart in Peace, and reſt in Hope, and finally be reſtored to the Joys and Glories of a Bleſſed, and Happy Reſurrection; thro' the Merits and Mediation of thy dear Son, *Jeſus Chriſt* our Lord.

II.

In whoſe Name, and for whoſe Sake, We beſeech Thee graciouſly to accept our Supplications, and Prayers, which we farther make before Thee for the whole Race of Mankind: For thoſe who are yet in Darkneſs, and in the Shadow of Death; That the Light of thy glorious Goſpel may, in thy good time, ſhine upon them; and bring them to the Acknowledgment, and Obedience of the Truth.

Bleſs the Holy Catholick Church: Grant that all They that do Confeſs thy Holy Name, may agree in the Truth of thy Holy Word; and live in Unity, and Godly Love.

Let the choiceſt of thy Bleſſings reſt upon that part of thy

thy Church of which we are Members. Heal its Breaches, Enlarge its Borders, and Unite its Diviſions. Pour out upon all Thoſe, who are in the Communion of it, a Spirit of Zeal and Piety; of Peace and Charity; of Humility and Obedience: And grant that we may All live agreeably to our Holy Profeſſion; without Scandal, and without Reproach; that Others ſeeing our good Works, may come in unto Us, and Glorify Thee our Father which art in Heaven.

Bleſs all Chriſtian Kings, Princes, and Governors; but eſpecially *Him* whom Thou haſt ſet in Authority over Us. Preſerve *His* Perſon, and proſper *His* Government: And grant that we may lead quiet, and peaceable Lives; under *Him*, in all Godlineſs and Honeſty.

Give a double Portion of thy Spirit to the Biſhops and Paſtors of thy Church: Endue them with Wiſdom and Underſtanding from above; and enable them ſo faithfully to guide, and to inſtruct, thy People committed to their Charge, that they may both Save Themſelves, and Thoſe that hear Them.

Comfort and Support all thoſe who are in any Affliction, or Diſtreſs, whether of Mind, Body, or Eſtate: Heal the Sick; Support the Weak; Relieve the Needy; and Defend the Oppreſſed: Be a Father to the Fatherleſs, and plead the Cauſe of the Widow: And give unto Them All a Spirit of Patience, and Reſignation to thy divine Will, under their Sufferings; and when thou ſeeſt fit, a Happy Iſſue out of all their Troubles.

Be more eſpecially Gracious to all our Relations and Friends: Return all the Good they have done us, manifold in their Boſoms; and grant them, O LORD, whatſoever thou knoweſt to be Needful or Expedient for them; The Comforts of this Life, and the Everlaſting Happineſs of the Life which is to come.

And while we Pray unto Thee for Others, give us, we beſeech thee, O Merciful God, a Portion in all the good Prayers which are any where offered up unto Thee by any Others on our behalf: And make both Them and Us

Partakers

Partakers of the Interceſſion of thy Son; that by his Death and Paſſion, we may attain to the Joys of a Bleſſed and Glorious Reſurrection; thro' the ſame *Jeſus Chriſt* our Lord; to whom with Thee, and the Holy Ghoſt, be Honour and Praiſe for Ever and Ever. *Amen.*

III.

And now, O Father of Mercies, and God of all Comfort, with theſe our Supplications and Prayers, which we have offered unto thy divine Majeſty, accept our Morning Sacrifice of Praiſe and Thankſgiving for all thy Mercies, and Bleſſings which thou haſt vouchſafed unto Us. For our Life, Health, Food, and Rayment: For the continual Protection of thy good Providence, by which we are kept from Dangers; For the many gracious Deliverances Thou haſt often afforded Us out of ſuch as have befallen Us; And for that Goodneſs of thine whereby thou haſt Sweeten'd, and Allay'd thoſe Evils, thou haſt not ſeen fit wholly to remove. But above all We bleſs thy Holy Name, O God, for thine unſpeakable Love in the Redemption of the World, by our Lord *Jeſus Chriſt*, and for all thoſe Benefits we thereby enjoy, in order to our Eternal Happineſs. For the Light of thy Goſpel, and the Aſſiſtance of thy Grace: For the comfortable Promiſes of the Forgiveneſs of our Sins; and the Time and Opportunity of working out our Salvation, which thou art pleaſed in thy great Goodneſs ſtill to continue to Us. Grant, we beſeech thee, moſt merciful Father, that we may ſhew forth thy Praiſe not only with our Lips, but in our Lives, by giving up our ſelves to thy Service, and by walking before thee in Holineſs and Righteouſneſs all our Days, through *Jeſus Chriſt* our Lord; in his Name, and in his Words, in behalf of our Selves, and all our Friends, and of all thy Servants, we moſt humbly and heartily pray.

Our Father which art in Heaven, Hallowed be thy Name; thy Kingdom come; thy Will be done in Earth as it is in Heaven; Give us this Day our daily Bread, and forgive us our Treſpaſſes, as we forgive them that Treſpaſs againſt us; And lead us not into Temptation, but deliver us from Evil;

For

For thine is the Kingdom, and the Power and the Glory, for Ever, and Ever. Amen.

O LORD! our Heavenly Father, Almighty and Everlasting God, who hast safely brought us to the Beginning of this Day, Defend us in the same with thy mighty Power; and grant that this Day we fall into no Sin, neither run into any kind of Danger, but that all our Doings may be ordered by thy Governance, to do always that which is Righteous in thy Sight, thro' *Jesus Christ* our Lord. *Amen.*

O God whose Nature and Property is ever to have Mercy and to forgive, receive our humble Petitions; and tho' we be tyed and bound with the Chain of our Sins, yet let the Pitifulness of thy great Mercy loose us, for the Honour of *Jesus Christ*, our Mediator and Advocate. *Amen.*

The Grace of our Lord *Jesus Christ*, and the Love of God and the Fellowship of the Holy Ghost, be with Us all Evermore. *Amen.*

Evening Prayer.

The Psalms *for the Day, being read, as before:*

Let a Chapter *be also read out of the* Epistles *beginning with that to the* Romans, *and continuing on to that of St.* Jude.

Then let the Master of the Family, proceed to Prayer in the following Manner.

TO the LORD our God, belong Mercies, and Forgivenesses, tho' We have Rebelled against Him, neither have we obeyed the Voice of the LORD our God, to walk in his Laws which he has set before Us. Remember not, LORD, our Offences, nor the Offences of our Forefathers, neither take thou Vengeance of our Sins; Spare Us, good LORD, spare thy People whom thou hast redeemed with thy most precious Blood, and be not angry with Us for Ever.

Answ. *Spare Us, Good Lord.*

O most

O moſt Merciful, and Gracious LORD God, who dwelleſt inthe Higheſt Heavens, yet Humbleſt thy ſelf to behold the things which are done here upon Earth; thou chargeſt thy Angels with Folly, yea the Heavens are not clean in thy Sight; and what then is Man that He ſhould be Clean? or he that is born of a Woman, that He ſhould be Righteous?

O God! We Confeſs, with Shame and Confuſion of Face, that we are not Worthy of the leaſt Regard from Thee whom we have ſo much offended; and whoſe Patience and Long-ſuffering we have ſo often, and grievouſly abuſed. O LORD! We have Sinned, we have done Wickedly; We have broken thy Holy Commandments by Thought, Word, and Deed; by doing thoſe Things which Thou haſt Forbidden, and leaving undone the Things which Thou haſt Commanded. And to make our ſelves altogether Sinful, we have gone on in a continued Courſe of Sin, and Rebellion againſt Thee; And have perſiſted in it notwithſtanding all the Motions of thy Holy Spirit, and the Checks of our own Conſciences to the Contrary. Yea, this very Day we have not ceaſed to add new Sins, to all our former Guilt †.

† Here, let a ſhort Stop be made for every one to call to Mind, wherein he has offended the Day before.

And now, O God! what ſhall we ſay, or how ſhall we open our Mouths, ſeeing we have done theſe Things? O LORD! to us belongs Shame and Confuſion of Face, becauſe we have rebelled againſt Thee: But with thee there is Mercy, therefore ſhalt thou be feared. Have mercy upon Us, O God! after thy great Goodneſs, according to the Multitude of thy Mercies do away our Offences. Waſh us thoroughly from our Wickedneſs, and cleanſe us from our Sins: And grant us Grace ſo truly to Repent of, and turn from our Evil Doings, that our Iniquities may not be our Ruin. Give us a deep Senſe of our Sins paſt; and a hearty Sorrow and Contrition for them: And ſo endue us with the Grace of thy Holy Spirit, that for what Remains of our Lives we may walk more circumſpectly before thee, redeeming the time becauſe the Days are Evil.

To

To this End, purify our Souls from all corrupt Desires, and Affections; Mortifie all our Carnal Lusts, and Appetites; make us as constant, and zealous to Deny, as we have ever been heretofore ready to gratify and indulge Them. Pour into our Hearts a Spirit of Piety and Devotion; of Love and Charity; of Humility and Self-denial; and Grant that these, and all other Christian Graces, and Virtues, may more and more increase, and abound in us. Remove from us all Envy, and Hatred, and Malice; and whatsoever else is contrary to our Duty towards thee, or towards our Neighbour: And so establish us in thy Fear, that it may never depart from our minds; but be a constant Security to us against all those Temptations which either the Devil, the World, or our own Flesh, shall hereafter minister unto us; to draw us into Sin, or to hinder us in our Duty.

More particularly, we pray thee, to pardon and forgive us whatsoever we have done Amiss this Day: O let us not lye down to rest under thy Displeasure: But grant us that Forgiveness of our Sins now, which we may never have any future Opportunity to ask of thee.

Take us, this Night, into thine especial Favour and Protection. Give thy Holy Angels charge over us, that no Evils happen unto us, nor any Dangers approach us, to disturb our Repose. Refresh us with comfortable Rest, and Raise us up in the Morning, with renewed Strength, and Vigour, to Praise thy Name. And now that we are about to lie down upon our Bed of Rest, grant us Grace seriously to consider that time, when, in a little while, we shall lie down in the Dust: And since we know neither the Day nor Hour of our Master's Coming, make us so careful of our Duty, and so watchful against Sin, that we may be always Ready: That we may never live in such a State, as we should fear to die in; but that whether we live we may live unto the Lord; Or whether we die we may die unto the Lord; that whether we live or die we may be thine, thro' *Jesus Christ* our Lord; in whose most Holy Name and Words we farther call upon Thee, Saying:

Our Father which art in Heaven, Hallowed be thy Name; thy Kingdom come; thy Will be done in Earth as it is in Heaven; Give us, Day by Day our daily Bread; And forgive us our Treſpaſſes, as we forgive them that Treſpaſs againſt us; And lead us not into Temptation, but deliver us from Evil; For thine is the Kingdom, and the Power, and the Glory, for Ever and Ever. Amen.

The Almighty Lord, who is a moſt ſtrong Tower of Defence to All them that put their Truſt in Him; To whom all things in Heaven, and Earth, and under the Earth, do Bow and Obey; Be Now, and Evermore, our Defender and Preſerver.

Unto his gracious Favour and Protection we moſt humbly commend our ſelves, and all that belong unto Us. The Lord Bleſs Us, and Keep Us. The Lord make his Face to ſhine upon Us, and be gracious unto Us. The Lord lift up the Light of His Countenance upon Us; and give Us his Peace, this Night, and for Evermore. *Amen.*

Note, *That theſe Prayers may, with a very little Alteration, be as proper for ſingle Perſons to make Uſe of, as for Families.*

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